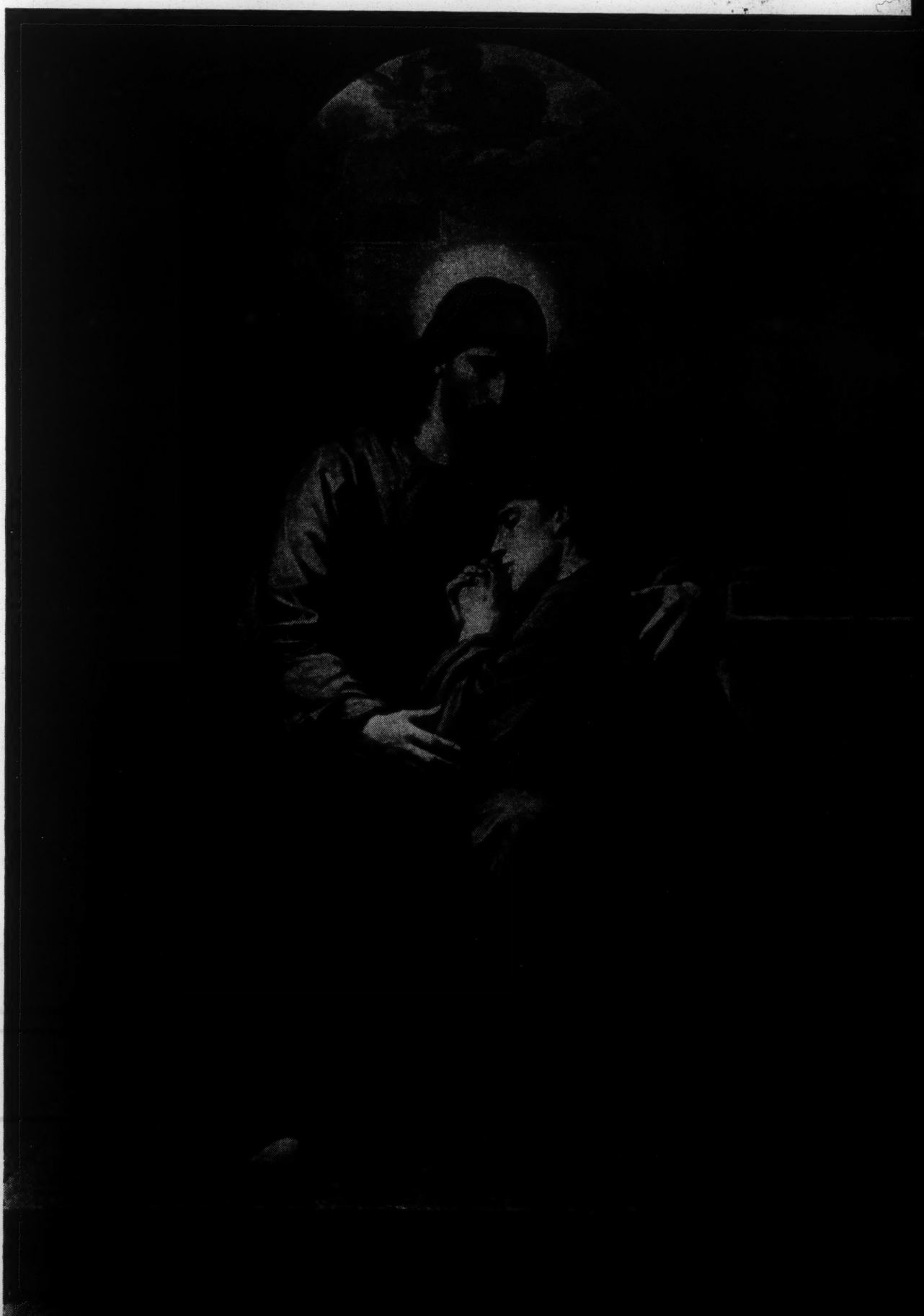
MISSIONARY HORIZONS



DECEMBER • 1953

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CHRIST, THE CONSOLER

Sympathy, understanding, patience, love, and genuine concern for the perplexed pilgrim who has come with some deep perplexity—all are evident in this masterpiece, "Christ, the Consoler," by Plockhorst. It is reminiscent of the grown-up Infant of the Christmastime. It is appropriate to our theme for the year and our study topic for January. Who but Christ, our Lord and Saviour, is able to console the perplexed of all lands?

Christ for the World

Theme Song for 1954

CHRIST FOR THE WORLD

Christ for the world we sing!
The world to Christ we bring,
With loving zeal;
The poor, and them that mourn,
The faint and overborne,
Sinsick and sorrow worn,
Whom Christ doth heal.

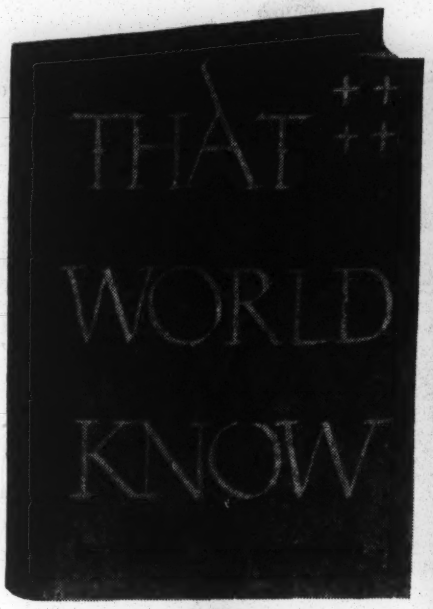
Christ for the world we sing!
The world to Christ we bring,
With fervent pray'r.
The wayward and the lost,
By restless passions tossed,
Redeemed, at countless cost,
From dark despair.

Christ for the world we sing!
The world to Christ we bring.
With one accord;
With us the work to share,
With us reproach to dare,
With us the cross to bear,
For Christ our Lord.

Christ for the world we sing!
The world to Christ we bring,
With joyful song;
The newborn souls, whose days
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong. Amen.

—Rev. John B. Dykes, 1875

(Music and words, p. 368, *The Psalter Hymnal*)



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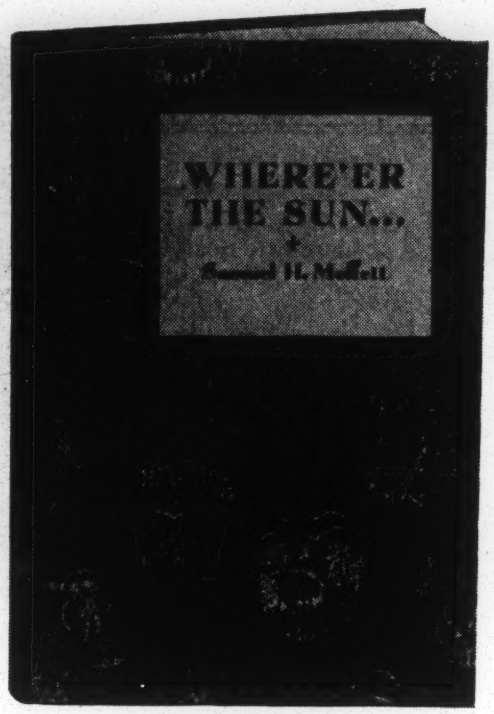

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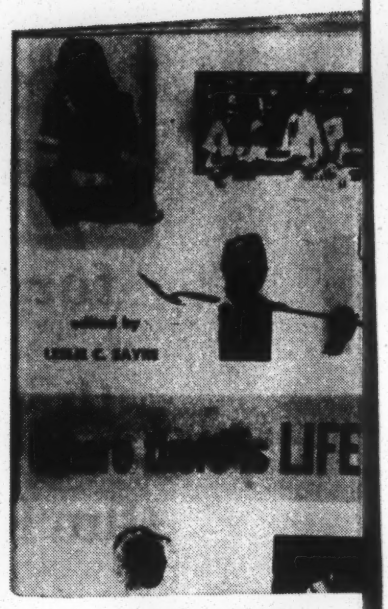

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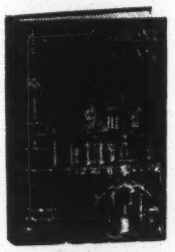

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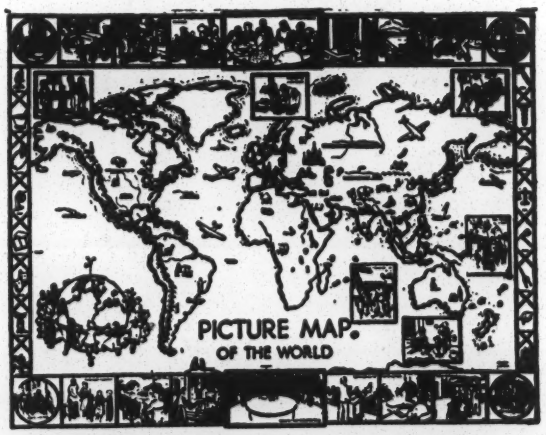

PICTURE MAP OF THE WORLD

Here's a picture-bordered map with an insert sheet containing 24 pictures for cutting out and mounting on the map. The insert includes text on various phases of world cooperation.

50 x 38 in. • 75c • black and white

a friendship press map

The Friendship Press announces these books for the age levels indicated.

A brief review of some of these books appeared in the November Magazine.
The Junior Department page in this Magazine features the Junior and Primary books.

Order all of these books and this map and other Friendship Press publications from the United Presbyterian Book Store, 209 Ninth St., Pittsburgh 22, Pa.

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Missionary Horizons

Vol. LXVII December 1953 No. 4

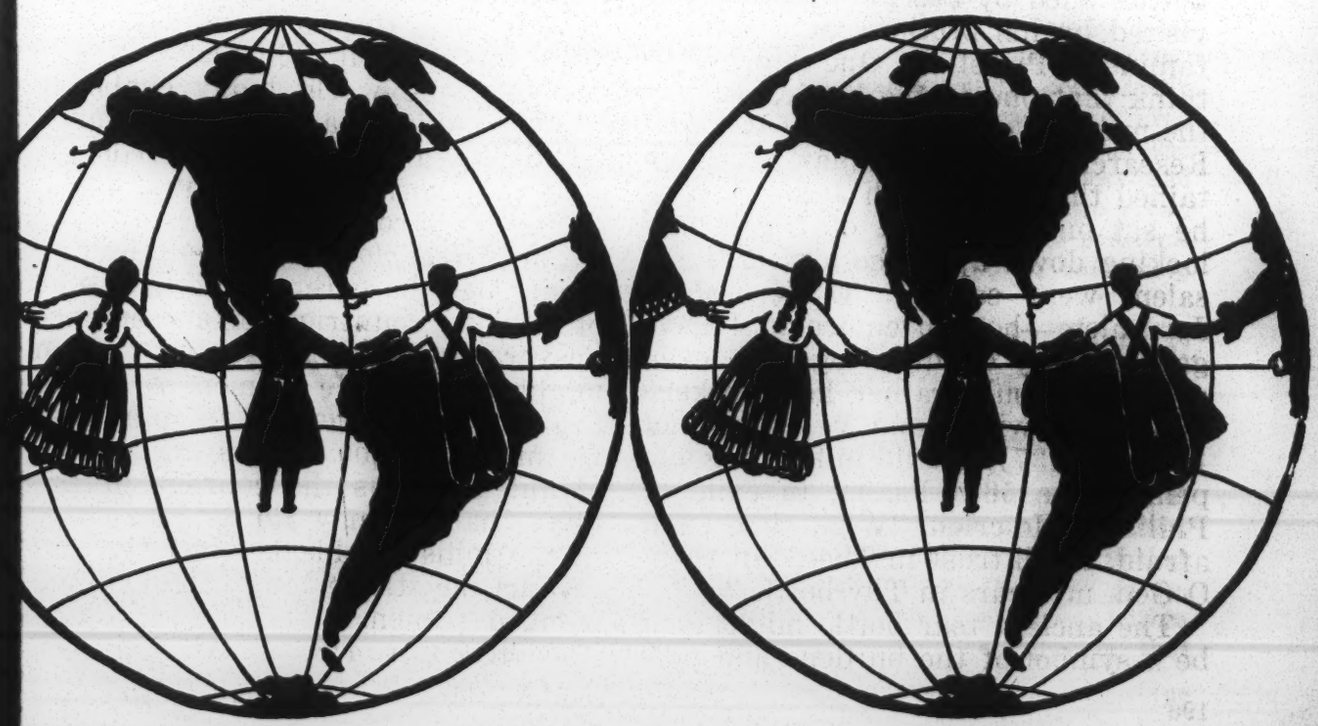
Christ For The World

The front and back covers of the new *Program Calendar* (pictured here) give an insight into the wealth of topic materials suggested on the pages between the covers. Each month's topic emphasizes a particular phase of the life and work of "our missions world," represented by the people clasping hands around the two hemispheres.

The theme, *"Christ for the World,"* was prayerfully selected. It is a big theme. It should be the concern of every Christian. Interdenominationally and denominationally we shall hear much during 1953-54 of the basic concept inherent in the words of this theme.

The Friendship Press has produced splendid books on "The Life and Task of the Church Around the World" for interdenominational study. The U.P. Board of Administration has adapted this theme in its *Plan Book,* emphasizing during a part of 1954 the Scriptural theme, "Even So Send I You" with emphasis on *The Church and Her Mission.*

During the first three months of the year the basic adult textbook, *That the World May Know*—and other materials for various age levels are recommended through the *Program Calendar* and *Missionary Horizons.* They that are wise will add to their wisdom by making much use of the valuable material listed on the opposite page; they that feel they lack wisdom have the opportunity to delve deeper into the riches of the meaning of Jesus' words, *That the world may know that thou hast sent me and hast loved them even as thou hast loved me.* (John 17:23)



. . . WORSHIP SERVICE . . .

Christ The Burden Bearer

By MRS. DON MONTGOMERY, Youngstown, Ohio

(*Symbol—The tear bottle*)

Scripture: Heb. 3:13-19; Jn. 17:23.

Meditation: In the museums of Jerusalem, Nicosea, Cairo, and other cities of the Near East can be seen thousands of tear bottles of various shapes and sizes. The custom in olden times was that when a person was ill or there was death or distress in his family, friends came to visit him and brought with them their tear bottles. As the tears coursed down cheeks in sympathy with the distressed, they were caught in the bottles. When more than one visited the sufferer, each carried a bottle and at the end of the visit measurements were taken to see who had cried the most and thus evidenced the greatest sympathy. Often these bottles were sealed and buried with the dead.

There are in the Cairo museum, tear bottles that are thousands of years old, having been taken out of the tombs at Thebes near present-day Luxor. If one were to give his imagination play he might think that there were tears in some of those bottles shed by Joseph when he was visited by his brothers at a time of famine in Palestine. One might even think that one of the bottles seen in the museum of the school of Oriental Research in Jerusalem may have contained the tears which Jesus shed as he sat on the Mount of Olives and looking down upon the city of Jerusalem wept saying, "O Jerusalem, Jerusalem—how often would I have gathered thy children together, even as a hen would gather her chickens under her wings and ye would not (Matt. 23:37). David in the long ago penned the 56th Psalm, in exile in Philistia. He cried, "What time I am afraid, I will trust in Thee. Put thou, O God, my tears in Thy bottle."

The ancient tear bottle might well be a symbol of the burdens and perplexities of life in any age. Even now in the year 1953, we find the world a vale of tears. Think of the tears shed by the mothers of the 33,960 South Koreans who were killed in the last year of the Korean War; add to those the tears instigated by wars the world over; sense the frustration of more than 800,000 Arabs who have been in refugee camps for five long years. As refugees of old, they hang their harps on the willows and weep, "How shall we sing the Lord's song in a strange land?" (Psa. 137:4) These are but two examples of our restless, watched, and troubled world.

As Christian individuals and as a church, we are placed in this divided world to exhort one another while it is called today (Heb. 3:13); to bear one another's burdens (Gal. 6:2) saying, "Come, put your tears in my bottle."

There are times in life when we must bear our own burdens; there are times when he may bear another's burden, but there are also times when like David we must cast our burden upon the Lord and say, "Put thou my tears in Thy bottle." The needs of the world today challenge us to go quickly and tell that Christ is the only answer to these needs. O, that the world might know Christ, the great Burden Bearer!

Suggested closing prayer: Behind scenes, let those representing people of various countries, offer sentence prayers such as this Korean woman might offer—"We women of Korea pray for the bravery of the pine that we may face the storms of life unafraid. Give us the courage of the plum that we may flower gloriously in the midst of bleak adversity and give us the strong tough fiber of the bamboo. Amen.

Quote 2 Cor. 4:8.

. . . TODAY CHALLENGES US . . .

Lost Fairylands

Review by MRS. HERBERT L. DOWNIE, Detroit, Michigan, President 1953 WGMS Convention

DO you remember when you first realized that fairies did not exist and that leprachauns and pixies were figments of the imagination? Dr. Ranson in *That The World May Know* helps us to see that today the world stands in the same place as a child disillusioned at finding fairyland has disappeared.

As we look around us today we are impressed with the grim reality of a disillusioned world. Air castles that had been built of dreams that envisioned a world of peace and brotherhood have come crashing to the ground and our fairylands are lost. We find ourselves living in a world of division and revolution.

The reason for this disillusionment may be found in the early years of this century. The Western world was optimistic of the future of mankind because of his advance in scientific knowledge. This knowledge would help to bring upon all the world peace and interdependence. A spirit of internationalism was flourishing. Certainly some folks warned of impending danger. Karl Barth, among others, following the first world war voiced the thought that man must trust more in God and his purpose than in himself. Only a few war-ravished Europeans listened. The rest of the world was experiencing an era of confidence soon to be destroyed. With the coming of the second world war, and cold war fronts in many lands the people of the west became disillusioned because their efforts at internationalism appeared to have failed.

While it appeared that this sense of disenchantment was strongest in the Western world, the people of Asia also were having their fairylands destroyed. While the west was building toward internationalism, the east was building just as strongly toward a policy of nationalism. For the past fifty years this spirit has been most evident among the people of Asia. This spirit of nationalism has given fertile ground for the growth among eastern people of strong attitudes on political action, social development, cultural advancement and emotional drive.

Consider the case of Japan. Recall that castles have tumbled here. Imperialism that helped Japan conquer three-fourths of a continent in less than three months also saw this vast empire fade within three years. For many years previous to her conquest the people saw Japan's future as a great world power. Then came the disillusioning experience of the failure of her empire. Even the fairyland of nationalism had failed.

Korea achieved her freedom only to see herself become a pawn of power politics. Her people suffered great loss and a shadow was thrown across the world causing anxiety in many lands.

Among other Asiatic people we find much has been changed. Six countries have been elevated to a status of independence in less than eight years: the Philippines, Burma, India, Ceylon, Pakistan and Indonesia have become nations. Yet even in the realization of their dream of independence they have found disillusionment. Five million people are to be governed by these six countries. These people are in many cases illiterate; they are hungry; they are untrained for leadership; and, economically their dependence upon climate and crop failure has caused them great distress. The path these new nations walk is rocky and the dangers lurking around them are great. Indeed unless they receive aid the problems may be greater than those in leadership can cope with.

Just what kind of aid will they receive? One of their neighbors is also a "new democracy." The principles laid down in this new China are sent from Moscow. For the first time in her history the people of China are being made to conform to a pattern of living very foreign to them. The advantage the leaders of this new country have is that they seem to know where they are going. China's leadership has confidence within itself. But is it not to be expected that

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This article received its inspiration and background material from the excellent book, "That the World May Know" by Charles W. Ranson, and is intended to kindle the desire of all students of missions to read and study the book. Write to United Presbyterian Book Store, 209 Ninth St., Pittsburgh 22, Pa. Paper $1.25; Cloth $2.00. "That the World May Know" is the interdenominational, adult, foreign-study textbook for 1953-54, publication of The Friendship Press.

China too, will find this government leading to greater disillusionment?

Probably the greatest reason for lost fairylands in the world today is that *we* were not ready for the catastrophe that has fallen. We had a false view of history. We believed society would improve with the passage of time. We were lucky to be living in this century for the way ahead pointed to a golden era.

We felt this way for scientific advance was more outstanding than in previous generations. A spirit of unity seemed to be evident among mankind and, while we in the west believed in internationalism and the east was following along the lines of nationalism, history itself would redeem society by its own natural progress. The cruel tortures of the past ages of man to man would disappear as history progressed. Barbarian characteristics would become discarded as man progressed. Lured by such thoughts we were not prepared for the events that came with the beginning of war in Europe. It was a rude awakening for most of us to find the reports of contemporary history so revealing.

The golden age we dreamed about became an age of fear. We found not peace but a world divided; not brotherhood but a cold war fanned by winds of distrust; not scientific advance for the betterment of mankind but barbaric weapons of destruction. We found that while our airplanes brought the world closer together and communication made contact with all nations in relatively short time, mankind himself has not advanced enough to live as a neighbor in this world.

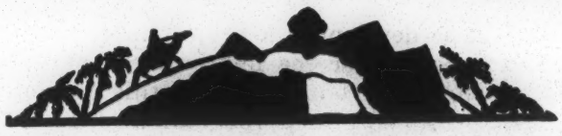
Fundamentally we realize that man is a social being. He wants to be part of a community. In the light of contemporary history we realize that from a world such as this many new forms of organization would result. Communism is perhaps the strongest of these organized groups which is the result of man's impatience to satisfy the spirit of hope that is forever a part of each of us. Communism crosses all borders and says to people, you are a "worker of the world." It harnesses the emotions of those who have little or nothing and the idealism of the dreamer to the same task—world revolution. It flourishes today because man impatiently is looking for something better and has been disillusioned by what he has.

Dr. Ranson's purpose in writing *That the World May Know* is not "to present the Christian faith merely as a counterpoise to communism. . . . For the Christian Church exists *that the world may know* Him whom God has sent and in that knowledge find deliverance, hope, and community."

The responsibility of the task of the church around the world rests not with the other fellow or his church but with each of us. We are individually responsible as committed Christians. Before we can awaken the world to the Gospel we must first rekindle within ourselves the enthusiasm of bringing God's word not to part of the world but to the entire world. The church is sent to the whole world to show in its own life a "universality that transcends division and a unity that Christ offers healing to a broken world."

Contemporary Perplexity—

EGYPT



By WALTER J. SKELLIE, D.D., President of Assiut College, Egypt

WE frequently hear the Arabic saying which means "Praise be to Him who causes change but changes not." In the midst of a rapidly changing world-picture we are thankful that God's grace in Christ is the same yesterday, today and forever.

Egypt has seen its full share of change in recent years. It is impossible to give you anything like an adequate picture of these developments and the perplexities they involve, but in the changing situation in Egypt today, we shall note four fields of important development.

The first of these is the political field. The world has watched with keen interest the great developments which have taken place in Egypt in the past fifteen months. Of course, as missionaries we do not take part in political movements, and yet we are vitally interested in all that happens here and the influence of these events in the life of the land. It is our policy to cooperate with the existing order so that we may help bring a better life to the people of Egypt.

The new order which came into existence in July, 1952, under army leadership and headed by General Mohamed Naguib, has as its motto, "Unity, Order, and Work." The aim of the leaders of Egypt today is that this land might take its place as an independent nation, respected and honored, among the peoples of the world. The old monarchy has been replaced by a republic. Earnest efforts are being made to clean up the widespread corruption of the former era. We have deep sympathy with the efforts that are being made to establish justice in high places in the political order of the land.

Egypt faces important political problems too in the field of international relationships. While this is being written unofficial conversations are being carried on regarding the settlement of problems in the Suez Canal area. Our daily prayer is that a satisfactory solution will be reached—a solution which will recognize Egypt's proper national aspirations, assure her independence, and provide effectively for the security of this part of the world. As Americans who have a deep love for freedom, we sympathize with Egypt's desire for full control of her own affairs.

We are justly proud of our Ambassador, Mr. Jefferson Caffery, because of his notable services in the cause of international understanding and good will. We trust that all other Americans who are resident in Egypt may always stand for the best in our own culture in all our contacts with our Egyptian friends in these days of political change and adjustment.

Secondly, let us look briefly at the social and economic changes which are taking place and the problems which they involve. The leaders of the new order in Egypt have been bold indeed in their legislation regarding the distribution of land. No one may now hold more than 200 acres of land, although in the past some of the wealthy class have owned thousands of acres. The social and economic implications of this legislation are yet to be realized, but their aim is obvious—a better life for more people. The population problem in Egypt is one which is receiving serious study by leading social experts at the present time. There are approximately 1,500 people a square mile in the inhabited area of Egypt. The population is increasing at the rate of 2% a year, and although there has been a considerable amount of land reclaimed for agricultural purposes in recent decades, yet this has not kept pace with the growth of population. So in a land which is primarily agricultural, the standard of living for the people as a whole has changed little. Recent social legislation has hit the wealthy classes the hardest, but still has done little enough to provide for the needs of Egypt's poor.

The social aims of Egypt today are vitally important, and the pattern of life is changing rapidly. Egypt is striving to overcome the age-old problems of poverty, ignorance, and disease. Schools and health centers have been established by the government in many places, and these are doing much to help. Industrial development is making notable progress and adding much to the economic life of the country.

Our Mission hospitals are continuing to administer to many of the needy in the name of the Great Physician, and thousands of Egypt's sons and daughters respond to the touch of the Christian doctor and nurse.

The Agricultural Department of Assiut

College is developing a project in a nearby village center for the improvement of livestock, and it is our hope that this development will help raise the standard of the country's economic life.

Let us look in the third place to the field of education. The attitude toward education has changed considerably in recent years. The *Egyptian Mail* for Saturday, October 3, quotes from a recent broadcast made by the Minister of Education to Secondary students at the opening of the present school year as follows:

"The aim of education is no longer to prepare youths to occupy posts, as has been the case over a period of 150 years. The new policy is to inculcate a spirit of independence that will prepare young people for struggle and productive work so that they can contribute to the development of the country and to efforts to raise the standard of the people.

"The criterion of success will not be confined to the study of lessons and passing examinations, but it extends to sound character, honesty of intention, adherence to religion and patriotism, ability to shoulder responsibility and contribute to the life of society at large, and devotion to duty. This, together with other traits which constitute the personality of the good and useful citizen, are going to be criteria for success."

Great changes are taking place in the whole setup of Egypt's school system and the primary aim is to lay a broader basis for elementary education for all of Egypt's citizens between the ages of six and twelve. There are still many thousands of children in this age group without any schooling. After the elementary schools there is to be a middle school for the abler students who desire to go on further in their education. It is the aim that secondary school education shall be restricted to a still more select group in accordance with their scholastic ability, while only superior students will be allowed to go on for university education.

In the last decade school enrollment in Egypt has increased by 70%, and Egypt is now spending approximately 10% of its national budget on education. In spite of this great effort, there are many who are still unreached and many educational problems which are not being fully met.

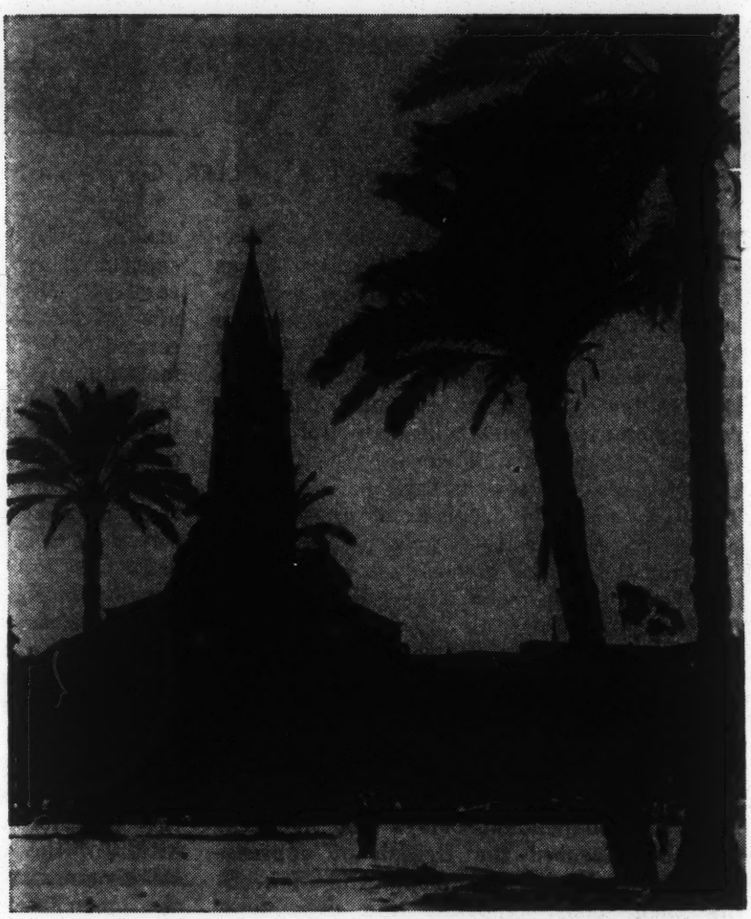
There is still a great opportunity for Christian schools. Most of our Mission schools have less crowding of students and better scholastic results than the average schools of the country. We are grateful for the widespread recognition given to our schools, particularly in the field of character training. These schools face challenging opportunities and responsibilities in this day of change.

Finally, let us look at the religious situation in Egypt today. The place of religion is now recognized as being fundamental to character and good citizenship. The leaders of Egypt believe that there is no way to meet corruption in individual and national life except by the moral strength of religious faith. They believe that there is no antidote for the poison of Communistic propaganda except that of vital religion.

Before 1939 Western secularism had a growing influence on Egypt. Many social reform leaders of that era did not look to religion for guidance or power, but in recent years a revival of religious interest has taken place as a basis for and an expression of social and political reform.

A few months ago I was invited to a tea party in Assiut in honor of a distinguished visitor. He was the Supreme Guide of the Muslim Brotherhood, and I had the privilege of sitting beside him during the tea and talking with him. He is a highly cultured man, formerly a judge of high rank. After the tea party he spoke for an hour to the group present, trying to show that the old traditional Islamic law is not incompatible with a proper modern social order.

It is interesting to note that the present leaders of the new order in Egypt are emphasizing the importance of the place of



The Evangelical Church in Cairo of which the Reverend Ibrahim Said is pastor, is the largest Christian church in the Middle East. This church has a seating capacity of 2,000 people and is filled nearly every Sabbath. It is reported that this church was built entirely with funds raised in Egypt under the leadership of the pastor. This church and the other Evangelical churches in the land of Egypt are seeking to give Christian answers to contemporary perplexities.

religion in national life. A favorite picture often seen on the screen in moving picture theaters is that of a Muslim Sheikh and a Coptic priest standing side by side in the attitude of prayer, seeking God's blessing for their country. The Christian soldiers in a nearby army camp are now ordered to attend church on Sabbath and transportation is provided for them. Regular church services are held in some of the major army centers. No such stress was laid on religious services formerly, especially for Christians.

Our own Evangelical Church in Egypt faces the changing conditions with hope and confidence. For a number of years, there has been a dearth of students for the ministry, but the number of these students is now gradually increasing. There is also an encouraging increase in lay evangelism —some of it being carried on by voluntary workers most effectively.

Readers in America who met Rev. Ibrahim Said when he was there in 1952 to attend our General Assembly will be interested to know that he has been appointed on a committee, along with two members of the Coptic Church, to plan a course of study for the classes in Religious Education for Christians in the government school program. Rev. Ibrahim's church occupies an important place in the religious life of the country. It was one of the Christian churches visited by General Mohamed Naguib last Easter as he paid courtesy visits to the Christian groups of different sects in Cairo.

The Evangelical Church now finds great opportunities to help mould the life of Egypt in her day of new development. May the leaders of this Church ever be awake to the opportunity of this hour of perplexity and crisis through which we are now passing.

"A Task, without a Vision, is Drudgery,
A Vision, without a Task, is a Dream,
But a Task with a Vision, is the Hope of the World."

Contemporary Perplexity—

PAKISTAN

By REV. PAUL A. MILLER, Gujranwala, Pakistan

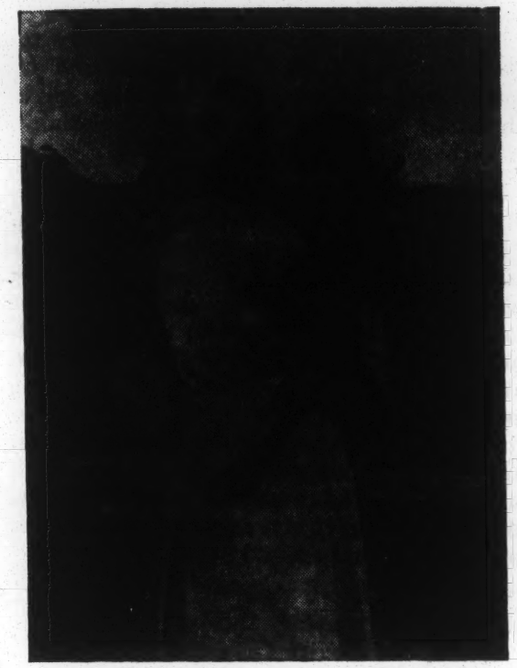
THAT the average Pakistani is perplexed and confused about many things is obvious to the careful student and observer of Pakistan affairs. One comes to this conclusion after hearing the people express their opinions in conversations with their fellows, in lectures, discussions, radio forums and in articles, editorials and letters in the magazines and newspapers and in the debates in the legislative assembly. There is complete freedom of speech and people do not hesitate to criticize things in general and the government in particular. There seems to be widespread dissatisfaction with things as they are and a demand for something better but no general agreement as to what is best for the country or as to how to go about bettering conditions. This confusion is particularly pronounced in the realms of politics and religion.

In pre-independence days the political agitators accused the British of oppressing and exploiting the people and of keeping them poor, ignorant and dependent. They claimed that most of the evils and handicaps to which the people were subject were the result of British rule and once this rule was ended a new Utopia would begin. All wrongs would be righted, all lacks supplied. Things have not worked out that way and in some respects conditions are worse since the gaining of independence than they were under British rule. The people are disillusioned and disappointed and in many cases, comparing the present with the past, are inclined to long for a return of "the good old days."

The six years of Pakistan independence have shown that self-government does not necessarily mean better government nor does independence mean self-sufficiency. There was hope that the new government officials would be free from corruption, true patriots, selflessly serving the best interests of Pakistan and its people without thought of personal interest or gain. Instead of that there seems to be even more corruption in politics than before Partition. The country was shocked at the plot of the highest ranking army officers to betray their country into the hands of the Communists. The common plaint is that in order to conduct any official business, especially any court business, it is necessary, not only to pay the regular fees, but also generous bribes to the officials concerned. The police are accused of being most oppressive and of taking bribes. While taxes are much higher than they were under the British, the services rendered to the people, with the exception of a few, such as education and transportation are poorer than they were before. There are more restrictions and regulations than there were before, especially for merchants and business men. The economic condition of the people seems worse than it has ever been. People are suffering for lack of food and they cannot understand why the government seems so helpless to relieve the situation.

Much of this criticism of the government is not justified in view of the fact that the deterioration in the economic condition of the country is due, in large part, to circumstances beyond the control of the government. Some of the contributing elements are: the influx of over seven million refugees from India after Partition; repair of property and facilities after the riots; repair and restoration of railroads; roads and canals destroyed by two major floods and relief to flood victims; launching and organizing an entirely new government for a country which in point of population is the fifth largest nation in the world; the necessity of diverting a major portion of the revenue of the State to the preparation of munitions of war in view of India's attitude on the Kashmir issue. When these and other similar factors are taken into consideration it must be conceded that the Pakistan Government has done remarkably well in organizing, establishing and carrying on a strong, progressive rule in spite of almost overwhelming difficulty.

From the beginning the avowed purpose of Mr. Jinnah and the founders of Pakistan was to establish a Muslim state. It was to be a homeland for Muslims, as Palestine is a homeland for Jews. About 80% of the people of Pakistan are Muslim and it is the largest Mohammedan country in the world. There is general agreement that Pakistan must be a Muslim state but



Two refugee children, both victims of the Partition. The one, in the arms of the nurse, had improved physically during the month spent in Sialkot Hospital. The mother of the other child has come to the refugee camp and is listening to the word of God. Thus medical missions help solve contemporary perplexities.

there is none as to the kind of Muslim state it must be. Shall it be a modern, progressive, democratic state, governed according to the pattern of the secular legal system of the West and taking its place as an equal in the councils of the nations or shall it revert to the laws and customs of the times of the prophet Mohammed and permit the religious rather than the civil authorities to enforce the laws and administer justice? The progressive, liberal party has been in power from the beginning and Pakistan has prospered under its guidance and has taken a respected and prominent role in the United Nations but there is a strong, reactionary, fundamentalist element who would like to follow the example of Saudi Arabia and adopt a social and legal system based on the teachings and traditions of the Koran and Islam. They would like to see the women confined to the seclusion of the harem or allowed upon the streets only when closely concealed by the veil. They would like to see the old criminal code of "an eye for an eye and a tooth for a tooth" adopted, providing for the chopping off of a man's hands as punishment for theft. They advocate the doing away with the banking system since Islam forbids the lending or borrowing of money on interest. They say that if Pakistan is to be a Muslim country it must uncompromisingly and literally follow the laws and customs of Islam and in this course alone will Pakistan, as well as the individual Pakistani find its salvation.

But the progressives maintain that the clock cannot be turned back, that the new wine cannot be forced into the old wine skins. They say that if Pakistan is to prosper and to take its place among the progressive civilized nations of the world it must give its women a place of freedom and honor and permit them to make their full contribution to the life of the state. Furthermore, women who have learned through the motion pictures, and papers and magazines of the freedom of women in other lands, girls who have received some education along with their brothers in the public schools, who have freely associated with their countrymen, men as well as women, in public places and conveyances, trains and buses, refuse to be forced into seclusion again and declare that if Pakistan is to prosper as other nations prosper it must treat its women as other countries treat theirs.

Pakistan's progressive leaders say that Pakistan must get away from a predominantly agricultural economy and must develop diversified industry, must exploit its natural resources, especially its water-

power, must encourage business in every form and domestic and foreign commerce and this can only be done with the aid of capital and investments made in the hope of earning dividends. Such a program is dependent on maintaining a modern banking system. These men maintain that true Islam does not forbid such progressive practices; that it is not a static religion but gives full scope for progress of every kind, that the precepts and commands of Islam which seem to prohibit such things should be interpreted figuratively and not literally, etc., etc. And so the debate and the struggle for mastery goes on between the reactionist, fundamentalist element and the progressive, liberal element and the common man is often perplexed, not knowing what to believe or whom to follow.

Another difficulty concerns the teaching of religion in the public schools. Pakistan has decreed that each pupil in school shall be given instruction in his own religion; Muslims shall be taught Mohammedanism, Christians Christianity, Hindus Hinduism, etc., but it has been found to be very difficult if not impossible to actually carry out this policy. In order to do so it would be necessary to have a teacher or teachers on the staff of each school capable of teaching his own religion to each Muslim, Hindu or Christian in the school, even though there should happen to be only one or two such pupils in the school. Since the Christians are but a small minority in Pakistan most public schools have very few Christian pupils in their classes and the government cannot afford to hire special Christian teachers to teach Christianity to such small groups of pupils.

Furthermore there is a certain amount of confusion connected with the teaching of Mohammedanism to the Muslim pupils since these pupils may represent different sects of Mohammedans, such as Shias, Sunnis, Ahmadis and others, and the teaching which would be acceptable to one group might not be acceptable to another. It is much the same kind of problem there would be in America if the attempt were made to teach religion in the schools without teaching Protestantism, Catholicism or Judaism. An entirely satisfactory solution has not yet been found.

These are but a few of the many perplexities confronting this new nation of Pakistan, perplexities aggravated because of the troubled world into which she was born, the antagonism and unwillingness to co-operate on the part of her neighbor nations, her geographical situation on the border of the Communist empire and by her being divided into two parts by more than a thousand miles of unfriendly territory and many other factors. She needs our sympathetic understanding and deserves our most generous help in solving her problems.

A Christmas scene at the Kindergarten Mothers' party, Avalon Girls' School, Pathankot, India. These children are receiving Christian training for future leadership in old India.

Contemporary Perplexity—

ETHIOPIA

By RUTH M. NICHOL, Nutley, New Jersey, on Furlough from Ethiopia

THE longer a missionary lives in a foreign land the more sensitive he becomes to the heart and pulse of the people among whom he lives. At least, such should be the case! Perhaps as a westerner, he never fully fathoms the thinking of his new people, but certainly in Christian sympathy and love, he can make great strides toward that end. In consequence, the experienced missionary views life from a different perspective from that of a newcomer to the land. Much that is perplexing, difficult, even irritating, is understood, even if not approved or solved. However, it must be conceded that certain perplexities in contemporary life loom large for all. Moreover, the problems are not confined to the missionary group but reach down deep into the midst of the people of the land itself. Certainly, such is the case in Ethiopia today.

The process of acquiring the use of the language in Ethiopia constantly plunges one into a dilemma. Even after thirty years of mission work by our church there, and even with the influx of many other mission and business people into the country, there is still very little available to help the westerner to learn Amharic, the official language of Ethiopia. Trained teachers are not to be found; textbooks are few and inadequate. Since Amharic is one of the southern Semitic languages, it is very complicated and difficult. Moreover, the average Ethiopian does not expect the foreigner to be able to learn to speak his tongue—though he is surprised and pleased when he does! It is an accepted practice in Ethiopia to use interpreters, most of whom have very definite limitations! Many educated Ethiopians can speak English or French so can communicate easily with foreigners. Furthermore, the study of English is being pushed in the schools, and the classroom work of the upper grades of the elementary schools is carried on in English with English textbooks. Then, in the very learning of Amharic, there are constant frustrations for the missionary. While the government dictates that the missionary shall use the official language of the country, the majority of people with whom our missionaries work do not know this language! Withal, the missionary knows that in order to reach the heart of the common folk of the land for Jesus Christ, he must acquire a good working knowledge of one or more languages. Despite perplexities and difficulties, then, the missionary must resolve to battle and struggle with this complex task. His reward will be the opening of many doors for the light of the gospel.

Norma Knierieman, R.N., is a new missionary struggling with complex language study in Ethiopia.

Another of the great perplexities that faces the missionary at work in Ethiopia today is that of training and building up a national leadership. In this our problem is not unique. We know that this is also a paramount task for our other mission fields. In Ethiopia, however, the need is particularly acute. Officially, the country has jumped into new relationships with other nations. This is a new day for an ancient empire. For example, interest in education has plunged phenomenally forward. Government schools and mission schools are crowded as never before. In the face of this, let us consider the situation in our Addis Ababa Girls' School. At present there is only one Ethiopian teacher on the staff who has had as much as six

years of formal education. Obviously, none of the staff has had teachers' training other than that given on the pupil-teacher level by the one in charge. The girls in the upper classes of the school have now surpassed all of the present Ethiopian staff. What a problem! A definite program for training Ethiopian young women for teaching must be worked out—and soon!

Despite opposition, the Evangelical Church in Ethiopia is growing. Our present group of ordained men in our branch of the church is stalwart, earnest, and zealous for the Lord. As far as educational background is concerned, however, they are woefully limited. The pastors of the future, in order to take their places in the Ethiopia of tomorrow and to uphold Presbyterian tradition of an educated clergy, must be given more adequate training. Gutama Rufo, who was sent to study in Scotland and who looks forward to ordination, is exemplary of one who is beginning to bridge the gap.

In many parts of modern Ethiopia the value of medical science has remarkably triumphed over the witch doctor and superstition. The training of medical assistants for our hospitals and clinics is a slow but necessary task. Again the problem of training young men and women with limited educational background is a gigantic one. Imagine trying to teach the names of the bones of the body to a young man who has never had three full years of schooling? Nevertheless, the training of medical assistants is being attempted in our Sayo Hospital. Once trained, in ever so brief a course, the temptations for such young men are almost overwhelming. It is so easy for them to go off into the country places and set themselves up as "doctors." There they can accumulate more money than the mission can possibly afford to pay. With disappointments and strange odds against him, the missionary must steadfastly believe and persevere in the effort to train Ethiopians to lead their own people in an acceptable and thoroughly Christian fashion.

The missionary program in Ethiopia today is far more complex than it was three decades ago. Today the missionary stands in the midst of many other white people, particularly business and professional men from Europe and the United States. Over two hundred young men and women from Ethiopia are studying abroad. Airplanes from many parts of the world make stops at the nation's capital. Radio and movies are bringing the customs and practices of the west into the land. Sunday sports, national lotteries, and many other influences have come into the life of Ethiopia today. The earnest Ethiopian believer finds it difficult to discriminate between mere westernization and Christianity. The unenlightened finds pleasure in much that is questionable. No missionary would begrudge better living conditions, comforts, and other benefits of civilization to the needy people of Ethiopia, but can you not see that his every talent and resource are taxed that he may make plain the Way of Life which is *truly* abundant?

One of the most basic of all perplexities

This new house which was built for the Haspels is the first picture of Ghimeera to appear in MISSIONARY HORIZONS

Will one or two of these girls be trained teachers of the future? Will this lad be one of our better trained pastors of the future?

in connection with the work in Ethiopia today is that which is concerned with personnel. The mission is even at a lower ebb in numbers than it was during the days of the great depression.

The work for the United Presbyterian Church in Ethiopia was opened by a doctor, yet today there is just one doctor in our mission, and his furlough is overdue! Moreover, at the present writing, no applicant is in touch with the board at home to replace this one doctor. Is this not tragic?

The hub of the mission is the business office in Addis Ababa. A qualified man is needed to take over the work of that office that the work of the mission as a whole may go forward.

The responsibility of guiding an immature, persecuted church is a critical one. At present it rests heavily and particularly on the shoulders of two young American ministers.

Why is it that we do not have men ready and willing to step into these places? Can it be that the fault lies in the homes of our church? Have sons and daughters been given to the armed forces and begrudged for the cause of Christ? Can the blame be laid to the church, itself? Have we been more interested in beautifying our places of worship than sharing the message of life and salvation?

The fact remains that Ethiopia needs ministers, doctors, a business man, and many others to give forth the Word of Life. The solving of many of our perplexities in Ethiopia today is a matter to be shared by Ethiopians and Americans together as they seek God's guidance and help. The matter of personnel, however, lies definitely and clearly with the church in America. It is not fantastic. It is real and drastic. Where are the young ambassadors for Ethiopia today? Are they *you* or are they in *your* home?

No other perplexity in Ethiopia today surpasses that of the problem of the Evangelical Church. The matter is one of great concern for the very life and continuance of the church that has been so gloriously established. Ethiopia is a member of the United Nations. Freedom of religion should be assured. A Christian Emperor, long a friend of missions, still rules the land. Why, then, the confusion that exists? Why have the churches of western Ethiopia been closed for over two years? Why are they still closed? Alas, no fully adequate explanation can be given. Is this not a perplexing, frustrating situation? Indeed, it is a distressing era in which many brave Christians are being sorely tried. Nevertheless, somehow, under God, the Evangelical Church leaders, missionaries, and church constituency must live in faith, believing that right will triumph, truth will prevail. Moreover, in confidence and with God's grace, may they exemplify that they are loyal, faithful citizens and guests in the Rainbow Empire. May the church in America, moreover, not fail in upholding their hands!

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair.—For God who commanded the *light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."* 2 *Cor.* 4:8, 6.

Ruth M. Nichol

Contemporary Perplexity—

NORTH & SOUTH SUDAN

By RIED F. SHIELDS, D.D., Khartoum, North Sudan

AMERICANS for more than 175 years have lived in the realization of full political independence and it is difficult for us to understand the deep feeling of people who are still striving to achieve it. Especially so when they are only the first or perhaps second generation of men who, coming from a background of complete illiteracy and ignorance of the world are enlightened by knowledge of other lands, of history and social movements and are trained for governmental administration and commerce under western leadership. It is not strange if the passion for complete liberty sometimes warps their judgment and leads to actions that seem juvenile and demonstrations that are quite misdirected. One sees beneath these surface traits the real determination to be their own masters and to decide themselves the course which their country will take—even while admitting that the paternalistic foreign rule has been very beneficial for the whole country and their own self-government may make serious mistakes. And then one sees the elation when the goal has been reached or at least is within sight.

In the Sudan independence has come more easily and more quickly than in most lands. The present British-Egyptian rule has run for just over fifty years. The ardent nationalistic movement is little more than ten years old. The condominium powers, agreed that in November 1953 there should be a free election held to choose members of a new parliament which will approve a cabinet to rule the country under the continuing direction of the Governor General and will within three years decide what form of government the country will have and what relation it shall bear to the codomini. As the leader of one party, the most radical nationalist, has said, Allah has given to the Sudanese peacefully what other people have striven for with sacrifice and bloodshed.

Unfortunately, not many Sudanese are wise enough to understand what difficulties are ahead. It is a vast country, arid in its northern half and in the south for half the year it rains too much and half the year none at all. The population is sparse. The young men all have visions of vast mineral wealth to be exploited where geologists find no evidence of mineral deposits in sufficient quantity to pay. At present the economy of the country is built upon cotton—long staple cotton grown on a million acres of irrigated land. Men know that a one-crop economy is precarious but their talk of extensive agricultural schemes easily dismisses the difficulties and prohibitive cost of extended irrigation. There is no possibility of cheap water power, no coal and no oil and yet youth talks of great industrial development. A group of men in which I sat was talking thus when an older man spoke up: "Why do you talk of factories for making automobiles and machinery? We cannot even make our own shoes though we have hides to ship to other countries. Let us talk about making our own shoes and household utensils before we talk grandly about automobiles." The immense sums of money required for present programs and enlarged educational and welfare projects and extended transportation and new roads will require administrative ability of a very high calibre and great integrity. Not many Sudanese have it, nor any experience to prepare them for so heavy responsibility.

The majority of the people have no conception of democracy. How can they be taught so quickly to handle democratic processes? During the past fifty years there has been no ruling class, no landed aristocracy. There is a certain equality among all the people. But for generations they have taken orders from their sheikhs or chiefs and their governors. For the most part they have not questioned the right nor challenged the system. How will they react when the authority is vested in a group of citizens sitting in far-off Khartoum?

Political divisions in the Sudan have followed religious sectarian lines to a great extent. Some of the educated young men have striven, without notable success, to separate politics from sectarianism (not from religion for however little genuine faith

CONTRASTING SCENES IN THE NORTH AND SOUTH SUDAN

Above: The city of Khartoum, center of the Arabic-speaking Mohammedan North.
Below: Primitive tribesmen of South Sudan at the funeral of the chief, Doleib Hill.

this westernized intelligentsia may have, public Mohammedan fervor is a political asset). The two main sects persist in political activity and are identified with the two leading political parties. The serious difficulty of this situation does not escape the more thoughtful of the educated minority and it will not be solved, as others think, by the first election.

There is the problem of the South Sudan. It is pagan, primitive, divided into many tribes who cannot get along with one another, have never faced the necessity of getting along together; who have resisted civilization and gone along happily about their poor affairs, naked and illiterate, without a written language. What will happen to them now? They have known peace and justice under the retiring government, have suffered no invasion or mo-

lestation by enemy tribes, have been allowed a wide latitude of freedom within the tribal organization, have had medical care, have been led on toward a greatly improved life. But they are a minority, a divided minority all ill-prepared to cope with the Arabic-speaking Mohammedans of the North. This northern population is more advanced in culture, even the illiterate masses; they are organized in the Islamic social pattern; they are prosperous; they have all the cities and control all the business; the educated class is wholly from them and they will therefore compose the new government. Thousands of these southerners are Christians, and even some Moslem politicians speak of the south as being Christian. What will happen to them in the new democracy—or whatever government eventuates—religiously, ethnologically, culturally, or just from the viewpoint of personal liberty? Pre-election political speeches and propaganda amongst them have not been encouraging.

What prospects have we, facing independence within a few weeks time, of religious liberty, of toleration, of liberty of conscience, of justice for minorities and for foreigners, of carrying on aggressive Christian work? We have the full assurance of party leaders that these rights will be fully granted and guarded. Certainly the enlightened part of the population sees the importance of maintaining these rights for all. But 'toleration,' 'religious liberty,' 'freedom of conscience,' do not necessarily have the same connotation for the Mohammedan that they have for the Christian or westerner. They have been interpreted in some other Moslem lands as being liberty within the religious community in which one was born, not liberty to change.

Only time will reveal what attitude the new government will take toward Christian missionary work. It seems unlikely that we will receive the friendly co-operation which we have heretofore enjoyed from the government. But there is no evidence whatever in the friendly attitude of the Sudanese people toward all of our missionaries and our work that we will not continue to have wide opportunities for institutional and personal work among them. Our close relationship to the British governors has undoubtedly given us prestige. But it has also allied us in Sudanese thinking with their antagonist in government. Perhaps we shall be accepted by them without suspicion and in closer friendship when there is no longer this bogey of so-called imperialism.

We are on the very threshold of complete independence in the Sudan. Patriotic Sudanese feel that it is a tremendous challenge to them. An independent Sudan presents a very real challenge to us Christians too—in the Sudan and in America. Society here is changing greatly; living standards are improving, autos, refrigerators, radios, sewing machines, and even Pepsi Cola are common in the homes in all the large towns and cities; girls' education is increasing; women are going about in public—not many but at least a beginning; general education through the primary school is more and more widespread; better work methods and tools are being used; there are various newspapers where only a few years ago there were none. But new gadgets will not make a new people. Education will not change the heart. A new political system superimposed on a people held in the grip of the unalterable Koranic religion and social system will do nothing toward introducing the Kingdom of God.

The need for the messenger of the Crucified Christ has not changed—except in urgency. The need for men who will exemplify the power of the Living Christ in achieving a pure, humble, loving, well-integrated personal life grows even more important. The Great Commission is not mitigated by change or difficulty or even opposition. Christ calls and commands and our task of evangelization will not be done until we have taught men to observe all those things which He has commanded. In a changing world it is good to remember that He will be with us "all of our days."

Dr. Ried Shields and the faculty of Omdurman High School

Contemporary Perplexity— THE U. S. A.

We are Americans! We love America! It is more "comfortable" to *talk* about the contemporary perplexity on far horizons than to even *think* about the disenchantments and troubles in our own land. However, any consideration of the life and task of the church around the world must include the United States. We dare not put our heads in the sand as does the proverbial ostrich, nor retire into lofty "eliteism" when we see areas of life unreached by the Christian Church.

What is wrong with America? What can the church do? One day your editor asked almost everyone with whom she came in contact, and who had time to listen, "What is America's greatest contemporary perplexity about which the church should be concerned?"

The answers, compiled and summarized, included:

... wave of crime cases that fill our courts of justice.

... youth delinquency which presages concern for future of America.

... delinquent parents who should have more blame than their delinquent youngsters.

... failure of parents to do their duty. Instead of spending time with their children, sacrificing present passing pleasures for them, the children are turned loose to become hoodlums.

... the race question is without doubt the greatest perplexity in the U.S.A. today.

... preparing bigger and bigger war bombs instead of teaching Christ.

... indifferent church members who know little and care less about what church membership is all about.

... liquor and its terrible toll of life, ideals and money. It is time for the church to face in a realistic and intelligent manner such reported statistics as: every third teen-ager is drinking today; every third alcoholic is a woman; of every five alcoholics admitted to a mental institution, one is a woman; during 1952, $9,570,000,000 was spent for liquor, which is equivalent to $9.00 for every minute since Christ was born!

... a growing economic caste system in America.

... high pressure advertising of material things.

... much talk about brotherhood, justice and racial equality, but insufficient practice of it.

... low incomes, bad housing, even hunger among some of our minority groups. Conditions among the Negro people of the South and the Navajo Indians are our particular responsibility. Underfed Negro children lack energy for study and play, but how can their fathers supply family needs on an income of 18¢ an hour?

... crowded churches in new housing areas testify to the need for increased building program of church facilities to offset the lethargy in some old established congregations. . . . We rejoice in the youthful vigor of the new churches which are becoming centers of Christian interest in new communities. Usually many children live in new housing areas. Putting new churches in their midst is a real service being performed by Boards of National Missions in many denominations. But something should be done to arouse the old "set-in-their-ways" churches that seem perfectly content just to exist.

These are but a few problems. What would you like to add? Perhaps they are not the *real* problems. Perhaps when we go deeper we shall find that they are merely the outward manifestations of human selfishness, greed, indifference and lethargy, non-Christian paganism. Movements, isms, specialists, institutions and organizations of many sorts offer panaceas. Even they find it much more difficult to offer absolute cures than to diagnose. A noted psychiatrist, Dr. Karl Menninger, has said, "Psychiatry can untangle the twisted skein of men's affairs, but it offers no new pattern for the reweaving."

When will we be humble enough to find the "pattern for the reweaving" in the words of II Chron. 7:14? Be fervent enough to claim the promise of James 5:16? Be concerned and willing enough to feel His constant companionship while practicing Matt. 28:19, 20?

America shares the ills and sorrows and perplexity of the whole world? Christ, the Consoler, died for America, too. He invites us to lean hard upon Him.

Unchanging Mission

Review by MRS. HERBERT L. DOWNIE, Detroit, Michigan

IN the village of Schrecksbach in Central Germany three days are considered highlights in its history. The first, when the cross was planted at Schrecksbach by St. Boniface. The second, when Martin Luther presented a Bible to the church in this town. The third great day was in 1952 when people from the ends of the earth met there to bear witness to the church universal. The people in this village have long been a part of the church around the world by their prayers and gifts. Faith in Christ has always united them with Christian people everywhere.

From the earliest days of civilization men have searched for a oneness. The idea of unified humanity is not a new one. Even among the Romans any soldier of the Roman army regardless of birth as a Briton or Arab knew himself to be a part of this Roman world. The early Christians knew the unity of spirit through Jesus Christ. Today Christians are the ones who have it within their power to unite all mankind. Christianity transcends all boundaries, all race and all political beliefs. We have experienced disillusionment because we have failed to trust in God. Thus today we march on knowing that the church universal acknowledging God will unite mankind throughout the world.

The task of the church today is not to be merely a symbol of this unity but to be an instrument to bring about the unifying of mankind. There are three forces that are a negative influence on her task. They are war, political idealogies, and nationalism.

Recall what happened when Hitler's forces crossed the boundaries of Poland, Holland, France, Norway, and Belgium. Immediately the missionaries of these countries were orphaned. Some of them were interned while others did not have sufficient money to carry on their work. Then Christians all over the world came to the rescue through the International Missionary Council to help support these orphaned missions. Under the trials of war Christians realized they were one. When the war ended, the church of Christ was advancing steadily in many lands. Even war did not divide the church.

In recent years political ideologies have attempted to sway the task of the church but here again the unity of the church was shown. Witness the experience of the sentry in Germany guarding the boundary between East and West Germany. A jeep rolled up to the boundary. Across its front were emblazoned the words, "Still we are brethren." After questioning, the guard let the jeep through. It was explained to him that there are no boundaries among Christians. Christians in many lands today are witnessing to the unity of Christ's Church.

Nationalism is a problem with which the church has to deal. Among the people of Indonesia Dr. Ranson relates an interesting experience. In the company of Dr. W. A. Visser 't Hooft he crossed enemy lines to visit a Christian church. They were received cordially because they were fellow Christians. Certainly an example of the church that knows no national boundaries and witnesses to all men alike. The Christian church is built on Jesus Christ and nothing can shake it.

Perhaps many of us wonder then, "Is it necessary to continue our missions?" If the church is established in all these lands need we continue to send missionaries to them? There are within most of our congregations three attitudes. One regards the carrying of the gospel to all parts of the earth as his personal obligation and will give of his talents to further its outreach. A second person feels there is little to compel the church to witness abroad but he cares little if part of his gift is sent there.

The third person is the one who feels that in the changing world, if there is now a world church why continue to plant further! Many of us are perplexed but if simply because western expansion is completed we feel no need to care for these people we apparently haven't had the cause of Christ uppermost in our hearts.

However, there are some thoughts we should consider as missionary-minded Christians. The organized missionary advance is one of the strongest arms of the church. Without it in the past century we would not have the world church of today. If it did not exist there would be no international church greater than national ties.

The rapid growth of population has outdistanced the missionary's job. Millions

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Continuation of thoughts inspired by a study of Part I, "That the World May Know" by Charles W. Ranson. Everyone should read this challenging book.

Dr. John R. Mott, "ambassador at large of the World Church"

have not heard the Gospel. Each child who is born must be told the story of salvation. He cannot inherit it from his parents; he must accept it himself. This missionary task is ever present all around the world.

In the past few years our country along with Great Britain has been interested in caring for the welfare of people in other parts of the world. Much of the tax money we send to Washington goes to overseas relief. Interest and care for these people is basically a Christian concept. Our nation has a strong social mission to the world. In many places this has helped our missionaries and strengthened their work. We cannot forget that this is not the sole purpose of Christian missions. When people have been taught correct health habits, cleanliness, and sanitation; when they have been shown how to grow better crops and care for their sick; when they have been taught to read even then our task is not complete for the *Christian missions exist to tell the world the story of Christ and to witness that these neighbors in other lands might be saved.*

The church of Christ is one; it is a holy church; it is universal and it has been sent into the world for the express purpose of witnessing for Christ. The church fellowship crosses all boundaries of race, language, culture and nationality. The Christian Church is a beacon to the world. The beacon must show forth a faith in Christ.

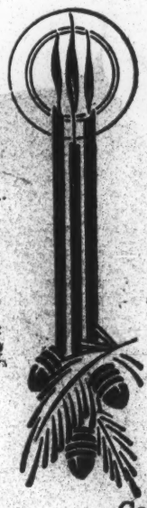
The world mission of the church is of necessity bound up with circumstances of contemporary history and the energies of witnesses whose zeal is earnest but whose abilities are limited because they are people. The missionary movement has its source in God and not in men. There is today an unchanging mission to the world. When men ask by what authority we feel this mission is still present, our only answer is that Jesus Christ said to us, "As the Father has sent me . . . so send I you." These words must ever be our guide. They express God's purpose for man and until God recalls these words the mission of the church must continue to be one of service to the Lord. God's purposes are unchanging.

Twenty-five years ago, John R. Mott, the ambassador at large of the World Church, warned Americans that they must send either ten thousand missionaries to Asia in the next ten years or a million bayonets within a generation. His estimate proved to be many million bayonets short of its mark. We must not fail now. The Gospel will unite men in a divided world.

Across the lands where we are called to witness as a denomination the symbols of Islam throw a great shadow. Perhaps we become discouraged and then we must recall that even as Islam was first exerting her strength Boniface and others were steadfastly carrying the Word to Europe. The mission of the church went forward because they obeyed God and were not discouraged. Regardless of the disasters that may face us we cannot become discouraged but must continue our witness because God sent us.

Contemporary perplexity? Yes, we are perplexed but we must never despair for the Christian holds citizenship not only here on earth but in Christ and His Kingdom. Regardless of the sway of communism we must ever remember the *mission of the church does not change.* Christ is still saying, "Go ye into all the world and preach the gospel to every creature."

Program Suggestions



We begin a new year, a new cycle of program topics, a new theme, "Christ for the World." In the limited space of *Missionary Horizons* we shall not attempt to cover the whole world during the year, but shall concentrate on "our" mission world, accepted by us as our denominational responsibility in America and across the seas.

The interdenominational textbook for adults, *That the World May Know* is divided into three parts:

Contemporary Perplexity
Historical Perspective
Christian Prospect

Each part will be stressed in the Magazine for a program for three consecutive months, concentrating on our own fields.

Dr. Ranson has given us a thought-provoking, condensed, much-needed study. The other books pictured on the second page of this Magazine should be used also.

For the January Program the two review articles by Mrs. Downie are intended only to make each *Missionary Horizons* reader eager to turn to the text itself.

"Today Challenges Us" is the specific topic for January—and what a big topic it is! Missionaries who have served in our foreign fields long enough to understand the people and the problems that face Christians and non-Christians there, have graciously given us excellent articles. Although we are quite familiar with problems in our own country, there is certainly a great need for "the will" to do and be what we know Christians should do and be. By God's grace we can live up to the opportunities presented to Christians in today's complex world.

If you wish specific help on program planning, Program Guides are available. (See Lit. Dept., p. 251 and 252.) The Friendship Press *Adult Guide* by Romig is fine. If you would consider giving playlets, using quiz ideas, questionnaire, poster and invitation suggestions, map study questions, matching test, a puppet play, brief analyses of certain portions of *That the World May Know* "seed thoughts" for worship, pertinent quotations, etc., you may find help in the *Workbook* entitled "KNOW."

For Part I of the textbook, the *Workbook* contains a Clinic scene in which "The World," some nurses and several continents or countries are the actors. "The World" is given some advice—then near the close of the *Workbook* the Clinic is continued for Part III, to determine whether the cures suggested by "nurses" have been effective.

The puppet play may be done by living actors, but is most effective and easily executed (fun, too) by simple puppets.

QUIZ

(Answers in this Magazine and in Part I of Textbook)

1. "There's no future in it." In what, according to the Epilogue?
2. What is the aim of Dr. Ranson in writing text?
3. What are perplexities in Egypt? In the Sudan? In Ethiopia? In Pakistan-India?
4. How many of the problems you name in No. 3, are perplexities in America?
5. What can you find in newspapers and secular magazines about attitudes toward any or all of these perplexities?

And now, to Miss Wilma Mintier, Children's Work, Board of Christian Education, we turn over remainder of this page:

ATTENTION, ALL CHILDREN'S WORKERS!

Of course JUNIOR MISSIONARY SOCIETY SPONSORS will be interested in the new materials on our mission work in Egypt which have been prepared especially for children. But we particularly call the attention of CHURCH SCHOOL TEACHERS to this missionary material.

A packet has been made containing the new picture-story booklet, *Ibrahim of Egypt*, as well as a number of stories and plays, a map to be completed, and a plan for an Egyptian party. Last year such a packet was prepared on the work of the South Sudan. It is still available and would be most suitable to use again this year when the theme is "Work and Worship Around the World." Included in each packet is a list of other teaching aids which will help to make the mission study for children this winter very much alive.

The church is indebted to the Board of Foreign Missions for financing sets of slides for use with children's groups. "Tommy Travels to the South Sudan" was the subject of last year's set. The story script told of the visit of Tommy, a typical American boy, to the Sudan.

The new set just released is entitled "Juniors Along the Nile." It is the story of the friendship between two missionary boys and Hilmy, a fine lad, whose recovery in Assiut Hospital was due to the medicines and care he received there. Later he attended our Boys' School in Assiut. These three friends visit their schools, go to see the agricultural department at Assiut College, and spend a day in Hilmy's home village. A tape recording accompanies the slides, making them doubly valuable. American boys and girls will be interested in hearing Hilmy's Arabic. A written story-script will be included for groups that cannot use the tape recording.

. . . STORY FOR CHILDREN . . .

Tanta Children Like Christmas

By RUTH M. WILLIAMSON, Greensburg, Pa., Retired Egypt Missionary

Our new Magazine is for everyone — fathers and mothers and children. This time there is a page especially for the children.

These days we are all thinking about Christmas. We are thinking about the gifts we would like for ourselves—and the gifts we are planning for others. We think about the greatest gift which came to all of us, the little baby Jesus. And with joy and gladness we look forward to the time when we shall bring gifts to Him.

Did you ever stop to think that in some places the children have never heard about Christmas? I am going to tell you about Christmas in Tanta, Egypt, because the Juniors of America built the kindergarten there and in this way have helped to bring Christmas to Egypt.

Days before Christmas in the school, you hear little children and big children singing the carols. All keep very busy making red paper chains and bells and balls, so the rooms are gay and festive. The older girls are busy in the kitchen making cakes and interesting place cards. Everyone is bubbling over with joy. Little children stop and say, "Miss Williamson." I answer, "Yes, Aida" —and she will say, "Merry Christmas."

There are many dates to think about. Last year the kindergarten had its play on January fourth. I am going to ask you to look in your World Book and learn why the Eastern world celebrates its Christmas on January the seventh.

This kindergarten play is always a precious memory to me—the lovely little angels, the sturdy shepherds, the kingly wise men—all gathered in adoration around the manger. This

The kindergarten Christmas play at Tanta is a precious memory to Miss Williamson

Our boarders are happy little children when party time comes.

picture and the message of the songs will surely live on in the hearts of our children.

May I tell you a little secret. The American embassy in Cairo took a tape recording of the children's voices in song and story. When I receive it I shall think of it as my most precious gift from Egypt.

On Monday evening we had the boarders' party. The children are all bathed, combed and dressed in their very best clothes for this happy night. Then when all is ready, carrying lighted candles, they form in two lines with the older ones interspersed between the little ones. This long procession comes down the stairs singing Christmas carols, weaves in and out between the lengthy, gaily decorated tables in the dining room, lighted only by the children's candles. Everyone stands quietly at her place while the Christmas story is read and prayer offered by some of the older girls. More than one hundred sat down to eat the delicious dinner. It was an impressive sight. Ten of the older girls in red aprons and caps served, often sitting down beside a little child to assist her with her food.

After the dinner we went upstairs to the playroom. A nice lady from America had sent us dozens of tiny white bells which glowed on the tree in the darkened room. It was a lovely surprise for our children. Each child received a nice book or stuffed doll sent by a friend who had been our house mother the year before. The children were so happy.

The next day the secondary classes presented their play—the story of a young shepherd in quest of the Christ Child. These girls had given their play the afternoon before for the hospital patients and workers. After the play our white gift was presented. This money is used for the poor and other benevolences.

At the close of this final program all of our children scattered to their homes. I am sure the message of the Christ Child went out to many homes.

Merry Christmas to you all.

"Why do bells for Christmas ring?
Why do little children sing?
Once the Saviour, meek and mild
Came to earth, a little Child."

The Case Against The Ecclesiastical Male

By ANSLEY C. MOORE, D.D., Pastor of Sixth U.P. Church, Pittsburgh, Pa.

LIKE the Friends, the writer has a "concern" but it has no reference here to the Kinsey report although that document makes a strong implied case against the male and his estimate of the dignity of his opposite. My present concern is with what might be called (with a twinkle in the eye) the 'manhandling' of women ecclesiastically.

The issue is pointed up by the legend of St. Bernard who was said to be very devoted to the Virgin Mary. In prayer before her, so the story goes, she opened her lips to speak, whereupon he cried, "Quiet, it is not given to women to speak!" It is a far cry from the day when women were to be seen in church, but not heard, to our time when one capable woman church leader, honored signally by her own denomination, and indeed by all of Protestantism, has said, "Some of us have more status than we know what to do with." Yet the fact remains that patriarchal patterns of thought are interwoven into all of our ecclesiastical culture—Protestant and Roman—until one of America's most respected female religious leaders has quipped, "The church is the last stronghold of male domination!" This woman teacher of men goes on to say, "Women can go to seminaries, but I never advise girls to go into the ministry unless they are 'compelled' of the spirit."

The male, in the minority in the church but secure in his position of authority, often dismisses this problem of the status of women in the churches with the wisecrack, "I'm interested in that because one-half of all my ancestors (or parents) were women." With that he trots off to an all-male policy-making board of the church to legislate for an organization which though existing for all, unfortunately is predominantly female. His fellow committee members harden their mores with male-inspired phrases, "a *man's*-size job," or "a *gentlemen's* agreement." That the priestly function belongs to men is perhaps one of the most deeply rooted convictions of the modern church. The church does not easily change. It often is more interested apparently in resisting change.

The Status of Women

In spite of that fine word spoken by the new chief executive officer of the United Nations, Madam Pundit, as she took office, "I don't like this emphasis upon women as women," it is well to look at the status of women as women in both the church and society. Among lawyers 2.4% of the total are women. Among clergymen 2.6% of the total are women. Here, as in many other areas, the church is no better than the world. But women in all walks of life by being capable and persistent have come a long way toward equality. In colonial America it was thought they were not worth educating. A governor of that period thought women should be expected "to stick to household matters and to refrain from meddling in such things as are proper for men whose minds are stronger." Oberlin was the first American college to admit women on a par with men, and Matthew Vassar said in 1861, "Woman, having received from her Creator the same intellectual constitution as man, has the same right as man to intellectual culture and development." The *New York Times* said editorially in 1863: "What do you think of a woman's college? And why not? After allopathic, and homeopathic, and patient pill colleges and universities and all that sort of thing, why not let the girls have one?" Since 1946 more than 500 American women have represented the United States government at international conferences,

and they now serve with distinction in the U. S. Senate, the House, and the President's Cabinet. All branches of the Armed Forces are open to women who "possess specialized skills that can be put to extraordinarily good use." In the church, the nub of the problem lies in the fact that women have little part in making policy, and even where ordination is allowed her, she has scant opportunity in the pastorate. Why?

Women and the Gospel

This is all the harder to understand when we remember that women's distinctive gifts of sympathy and understanding have enabled them across the centuries to appreciate quickly the uniqueness of Christ and His message. My good friend Dr. Carter Swaim has pointed out that when Jesus went on one of his preaching tours, "the twelve were with him, and also some women . . ."; that at the Crucifixion there were women who had followed Christ in Galilee "and ministered to him; and also many other women who came up with him to Jerusalem . . ."; that women were not only the last at the Cross but first at the Tomb; and that "in the whole of the New Testament there is no case of any woman who was hostile to Christ or to His cause." Dr. Swaim, New Testament scholar that he is, goes on to point out that Paul's injunction regarding silence for women in the church must be considered in the light of the fact that in the worship of Aphrodite in that pagan city there were a thousand sacred prostitutes in Corinth. In this situation it would seem wise for Christian women to remain in the background lest their position be misunderstood. Dr. Swaim's conclusion then seems reasonable, "The injunction to silence I therefore regard as local and temporary, not as a universal and permanent dictum."

If one looks for it, the evidence in the New Testament makes it clear that women are not to be relegated to an inferior position. "There is neither Jew nor Greek . . . male nor female, for you are all one in Christ Jesus." Lydia's home was the first headquarters of the church at Philippi where women were uncommonly prominent and Paul mentions Euodias and Syntyche and says: "help these women, for they have labored side by side with me in the gospel." Dr. James Stewart of Edinburgh, speaking recently in Pittsburgh, said that *Hebrews* bears one certain mark of feminine authorship—although it is one of the longest New Testament letters, the author says, (13:22) "I have written to you briefly." T. R. Glover quotes Dr. Verrall as saying, "The radical disease, of which, more than of anything else, ancient civilization perished," was "an imperfect ideal of woman." It is therefore remarkable that women walk so freely across the pages of the New Testament.

The Situation—Chaos

When one looks at the American church scene, with this matter of the status of women in mind, he is reminded of the chaos which lies in the wake of a hurricane. There are the extremes. On one hand, there is the law of that particular denomination which bars women from top places in the church by stating that the high officers shall be chosen from "the male members," and that is that. On the other hand, there is the opposite position which says that there is no necessity of "Orders," that everyone is his own priest, and since there is no priestly order then there is no "divine mandate debarring women from discharging the functions of priests."

Between these extremes one finds no uniformity of practice. One large denomination ordains women as elders, but not as ministers, while admitting that of 65,700 elders, only 4½% are women. Those who use women only on committees, and usually the "kitchen committee," take their stand solidly behind what is thought of as "the weight of Biblical evidence" which follows the line that Jesus did not make a woman

one of the twelve; women were not considered candidates for Judas' job; the apostolic church chose only men as deacons although capable women were available; in the creation God gave man a position superior to women, though not spiritually superior. The expediency argument is often advanced in which it is feared that the faint-hearted male will lose interest in the church if women are too active in high places.

Within the National Council of Churches, Protestantism's representative body, there are 221 boards, commissions, and committees which have supervisory responsibility for the work of the Council and these include 3,473 individuals of which 853, or 25%, are women. If the clergymen, who are 43% of the total, are taken out, however, the ratio among *lay* members is three women to four men.

The Reason—Apathy

The judgment of this observer of the national church scene is that this whole chaotic condition exists largely because of the apathy of both the male and the female. We have not gone after women recruits as we go after men either for the boards of the church or for the ministry. Look at the reasons why women enter the ministry: their minister-husbands die—the church asks them to stay on; the way was barred from the mission fields so they looked to the next best spot for investment of their talents; the husband had a lot of rural churches and the wife was needed, etc. These are not direct, main-line channels of approach to the gospel ministry, or to the other work of the churches.

The apathy extends to the female also. Women have not pressed this matter either of adequate representation on policy-making boards, or of ordination. If they pressed as they do for other interests of theirs, it is my conviction that they would change the attitude of the churches toward their ordination. They have strong arguments in favor of a larger participation of their sex in the life of the church: work with women and children can often be best done by a woman pastor; women bring fresh viewpoints to the preaching or teaching of the gospel. On the other hand women know that almost no church will call a woman pastor unless they cannot get a man. Churches want a man with a wife and thus they get two workers. By and large, it is only the very poor churches that have in the past called women ministers although women have performed yeoman service in 3,000 situations in America (there are about 6,000 ordained women ministers in America). Women themselves seem to prefer, in the main, a man administrator, and a man is accepted at face value where women pastors must prove themselves every step of the way.

In spite of all, great and good women are raising a troubling question these days as they ask why, if God chose a woman to be the mother of our Lord, cannot a woman minister to the spiritual life of man? To say as one church leader did (obviously a man) that you always have odd sects when women are ordained, does not dismiss the matter.

The Program—Agitation

Since the position of women in the church is largely a reflection of the position of women in society, the cure will have to come from very consecrated women who are not easily discouraged. Capable women who do not want to be selected for high-level jobs in the church because they are women, but because they are qualified and have a contribution to make, can agitate by raising questions in local churches, in state meetings, and elsewhere, about the participation of women. Why are there not more women selected for boards and committees? Has any effort been made to qualify women for positions where specialized knowledge is needed? In the highest courts of the church, are women being overlooked? Have we forced women, by keeping them in

an inferior position ecclesiastically, to organize their own boards and activities, and thus become a church within the church? Women can agitate, and when they want more participation, it is my feeling they will get it. In many quarters, churchmen are now willing to give women more share than they are willing to take.

The Case For The Female

In his autobiography, *By The Way*, Bishop McConnell pays a fine tribute to the churchmanship of Methodist women: "Taken as a group, the women voters are the best politicians in the General Conference. They are absolutely devoted to the church; they have no selfish or self-centered purpose to serve; they are intelligent. They eat their breakfast early enough to get to the conference on time . . . the women attend all committee meetings which they are supposed to attend, without fail, and they read the reports."

Perhaps the church in our time is groping along because it has deprived itself of a *whole* ministry made possible only by full participation of women with their finer sensibilities.

Officers of the United Church Women, elected at the Assembly at Atlantic City, N.J. Left to right, seated: Mrs. J. Birdsall Calkins, N. Arlington, Va., V.P.; Mrs. Charles S. Johnson, Nashville, Tenn., V.P.; Mrs. James D. Wyker, D.D., Columbia, Mo., re-elected President. Standing: Mrs. Norman Vincent Peale, N.Y. City, re-elected Treasurer; Mrs. Norvell E. Wicker, Louisville, Ky., Recording Secretary, and Mrs. E. L. Hillman, Durham, N.C., Corresponding Secretary. The book which holds central attention is "Parliamentary Procedure at a Glance."

SIXTH NATIONAL ASSEMBLY OF UNITED CHURCH WOMEN

Mrs. James D. Wyker, D.D., combined the grace attributed to womanhood and the dignity and wisdom of men who hold similar positions in national assemblies when she presided at the National Assembly of United Church Women in Atlantic City, N. J., in October.

Two thousand women delegates listened to addresses by well-known church and national leaders, including President Eisenhower. These women shared in the discussion of reports, perhaps the most thought-provoking of which stemmed from the survey of women's place in the church life of today.

Dr. Mary Ely Lyman, one member of the committee of fifteen that made the survey on the status and service of church women, said, "What we want is a whole Church, for God's call to membership in His Church and to service in it should not be blocked by man-made regulations of race, nationality, color, or sex. She observed that separate women's societies were founded because women were denied leadership in the church as a whole. These organizations grew into 'a powerful place in church life' and trained women for leadership. The women's societies should in time give away to equal service for men and women in the whole church."

Mrs. Douglas Horton, likewise a member of the survey committee, reported, "The number of women on policy-making bodies is normally small in proportion to the total membership of women in the denominations. Mission boards seem to be an exception to this rule. Women are acknowledged towers of strength in missionary work."

Communism Has An Even Chance In India

By FRANK C. LAUBACH, distinguished Literacy Campaign Leader

I HAVE lost my heart to India. All Americans must understand and love India, the new India which was born three years ago when it became independent. India achieved its independence from Britain 174 years after we achieved ours and is our big sister republic with two and a half times our population.

India had a national election last year just as we did, but it was the first one and the largest free election ever held since the world began. There were twice as many voters as we had in our election. Indeed, more women voted in India than all the men and women together in the United States. Their election was just as peaceful and just as free from corruption as ours was. India is proud of its new beginning and wants America to appreciate it.

Immediate Threat

Though India is immense, it is still dangerously weak, as we were 150 years ago. This is why it tries to keep out of any controversy with the Communists. The immediate threat is not from outside India but from within. Judging from the vote at the election this year, the chances are more than fifty-fifty that India may vote herself into communism at the next election four years hence.

Wherever there has been near-starvation, wherever the people have been destitute and miserable, they have voted Communist, because the Communists promised to give them plenty to eat. Hydrogen bombs and jet planes cannot prevent India from voting in communism. Only one thing can prevent it. That is for the present government to start them on the road of hunger and misery before the next election. If Nehru's government cannot solve the problem of hunger, it will be voted out and India will become Communist.

India's trouble is that it has more people than food. This month in Bombay a big convention is being held to promote family planning. The doctors are wiping out smallpox, cholera, and bubonic plague, and have cut down malaria, typhoid fever, and infant mortality, and the population is now zooming. Eighty per cent of the people of India are illiterate, and illiterate people breed four times as fast as people who can read. That is an argument for literacy. More books, fewer babies.

But even if that works, it is for the next generation. India has got to have food this year and the next and the next and the next. The government of the United States, Church World Service, CARE, Meals for Millions, and other agencies are sending vast quantities of food to India and are helping enormously, but these are only temporary stop-gaps. The people are not satisfied to be paupers. They want to be able to help themselves out of poverty so they will need no relief. There is one and only one right answer. The farmers of India must be helped to produce more food.

The government of the United States has offered to share with India our technical know-how and our money to help increase the output of the Indian farms.

The first problem to be solved in this over-all program is the lack of water. American engineers and money are aiding India to build vast dams and irrigation canals, but this will take time.

The next problem is more efficient farming. To show the illiterate Indian farmers how to get bigger crops, about a hundred American agricultural experts have scattered over India to introduce our modern scientific methods that have produced the most marvelous yields in the world. Prime Minister Nehru said last month that

Reprinted from the January, 1953 issue of "Advance" at the suggestion of Mrs. J. C. Heinrich, former missionary to India-Pakistan, and by permission of Dr. Andrew Vance McCracken, editor of "Advance," the national journal of the Congregational Christian Churches.

if the Indian farmers would adopt about a dozen of these methods India would produce all the food it needs.

First Step—Literacy

But here we come to a baffling problem—how to persuade illiterate farmers to change their ancient ways. They are the most conservative people on earth, afraid of new things and of educated people. One cannot blame them. They have been swindled by educated scoundrels until they are suspicious of every stranger. So when they hear these new ideas about farming, they shake their heads "yes" until the stranger leaves, then go their old ways. There are 250 million of those hard-to-convince farmers in half a million villages.

S. K. Dey, director of the Community Development Project, says that literacy is the first step in this program and that it is the foundation on which the whole plan must build.

The American and Indian governments invited us to make literacy lessons for the Indian villages because we have had more experience all over India than anybody else. Since July, therefore, we have been preparing lessons with Indian educators in eleven languages. We have a complete plan, tailor-made for the Village Development Projects. Wherever we demonstrate these lessons, they are called the best India ever had. We now know how to make India literate.

Literacy also creates a new problem. It creates a huge demand for books and magazines that are easy, attractive, and full of pictures. But this kind of easy reading does not exist except in minute quantities. Almost nobody in India knows how to write simply and interestingly.

Authors Wanted

This is the dilemma—millions and millions of new readers and nobody to write for them. We have got to teach young people how to write that way, but it is almost impossible to find anybody to teach them. The first school of simple writing ever begun in Asia was opened in Nagpur last July by Professor Roland Wolseley from the department of journalism at Syracuse University, and Professor Harold Ehrensperger, a brilliant writer for American youth. Both of them admit that they don't know how to write simply enough and are learning the art with their students. The American short story writer, Margaret Lee Runbeck, is starting a course for women at Isabella Thoburn College this month. I am urging every school in India to require courses in simple journalism. Then, perhaps we may begin to meet this demand of 300 million illiterates as they march into literacy.

The Kremlin is pouring a torrent of "red" books and newspapers into India. They are poorly written, but very cheap. The Communists give them to the dealers free and let them charge what they will. At present, one must admit they are beating us at low-level propaganda. But we are going to change that. Already the *American Reporter* has the largest circulation in India. It is given away, too, and it is good, but it is aimed at the educated classes. Now the Bureau of Agriculture is preparing a simple farm journal to be sent into every farmer's home as a reward for becoming literate.

But if we are to save India for democracy, we must mobilize far more of our American advertising genius to the cause of selling democracy. Too many of the highest paid American advertisers are prostituting their magnificent talents to tawdry causes, such as proving that one cigarette causes less harm than another. The Communists mobilize their best talents to prove that communism is the hope of the world. We could sweep them from the field, beat them ten to one if we could turn our super-advertisers and our expert writers to work selling democracy as effectively as they sell razor blades and liquor.

A tragic failure was made thirty years ago by the members of our churches when they began to lose interest in foreign missions. At the

moment when the Communists were laying their plans to capture the world, the mission enterprise began to retreat. The per capita incomes of Christians doubled but their giving for missions decreased. Most Christians gave not one cent for foreign missions while they spent their money to build magnificent churches over their own heads. If the church had tried as hard to win China as Stalin tried, I do not believe China would be Communist today.

Social Gospel Neglected

There was still another disastrous mistake of the church. Many consecrated Christians thought that missionaries ought to devote all of their time to the sacred mission of saving souls, and none of their time to secular things like agriculture and literacy. It was popular among many churches to attack the social gospel as a sort of heresy. A mass movement swept millions of low caste and outcaste Indians into Christianity, and left 80 per cent of them illiterate because teaching was supposed to be a secular job for the government.

It is a mistake to make multitudes Christian and not teach them to read the Bible. We were like a man who cut his harvest and left it on the ground to rot. We neglected the material welfare of the people and so Stalin offered communism as the Moses to lead them out of Egypt. Hundreds of thousands of Christians in India have gone Communist because the church did little to feed their starving stomachs. Eric North has shown by many illustrations that illiterate Christians never stand firm against virile attacks like communism

India wants missionaries like Sam Higginbottom to start more agricultural schools. His Agricultural College in Allahabad has been asked to be the chief center in India for training village workers. They want more missionaries like Ida Scudder who built the best medical college in India. They want missionaries like the Salvation Army who help people make a living. If the Christian church lets it be known that it stands ready to help India cure its poverty and disease, there is open to us such an opportunity as we have not had in two thousand years. The masses on the march out of poverty will follow us if we help them.

Love and Lift

The government of India and of every country in the East is threatened by Communist revolution and will welcome our help in satisfying their unhappy people. But unless you help them improve their social and economic conditions, they don't want your missionaries at all. You have no choice any longer. If you don't feed the multitude, heal the sick, and open the eyes of the blind, you can't remain in most countries at all.

Last month in the sacred city of Pushkar, I taught a dozen illiterates before a crowd of some five hundred. I told these illiterates: "This is the new day of hope for you. You never had a chance to read before. Now you and everybody in India will have your chance at last."

My soul sang and it sings today. It is so easy, so easy to win the half of the world, if we love and lift them.

I watched them teaching two thousand prisoners in Gaya Jail in India, with lessons we had made. The prison poet sang to celebrate my visit:

My soul is singing for my soul has been set free
My body was free but my soul was in the prison of ignorant fear
Now my body is in prison but my soul is soaring
Who am I that I dare dream the unutterable hopes
For myself and for my country which flood my soul?

The face of that prisoner looked like an angel's. The warden and I sitting side by side wept.

My America, we are at the judgment bar of God and of humanity. My Christian church, we are at the judgment bar of God and of humanity. The people of India look to us to help fufill their unutterable longings and immediate needs.

Worship Services at

God's Word Is To Us . . .

VII. A SHINING LAMP

Bible Reading—Psa. 119:105

By MRS. VIRGIL M. COSBY, Cleveland Heights, Ohio, 1st V.P., 1953 WGMS Convention

AT the height of the Nazi domination in Europe, a group of Dutch pastors were thrown into prison because they insisted upon preaching the Word of God as they understood it and not in accordance with the commands of their over-lords. One of these pastors got a message through to the headquarters of the World Council of Churches at Geneva. This was the message —short enough to be carried in the memory of a trusted messenger in the "underground." "Philippians 1:12-14; II Thessalonians 3:1-2." It probably would not have occurred to us to send a message in terms of Scripture verses! But what a message!! Most of us would not be as familiar with these verses as our Christian friends in Europe to whom in the great darkness of global war the Bible has been literally "a lamp unto their feet and a light unto their path."

S. Parkes Cadman told a story of his boyhood as a coal miner before he came to this country. He was what the English call a "breaker boy." His job was to guide the mule and the coal car through the tunnels. There was one very dangerous spot at one intersection due to a steep incline. A number of boys had been killed at that spot when a runaway car would smash into another car. On Cadman's first trip his heart was filled with fear as he approached that intersection. He was so frightened that he could hardly go on. Just as he turned the corner he saw a tiny gleam of light. When he reached the intersection there stood his father with a lantern in his hand. He had thought of his son's danger and fear on his first trip.

Said Dr. Cadman, "That was the most beautiful light I ever saw in my life." Then he added, "As I have approached many a dangerous intersection in life since that day I think of that light and I am reminded of the Psalmist when he said, "Thy Word is a lamp unto my feet and a light unto my path."

Each of us should use the Word of God personally, practically, and habitually that we may see the way and see what lies in it. When darkness settles upon us the Word of the Lord like a flaming torch reveals our way. It is a lamp by night, a light by day, and a delight at all times.

The Word of God is a safe lamp for the home, giving light to the pathway of each member of the family and just the right glow for the family circle.

It is a wonderful guiding light for the business man—the office man or woman—teaching the only safe rules and standards, such as the Golden Rule.

It is a powerful light for any nation if she listens to the words in II Chron. 7:14.

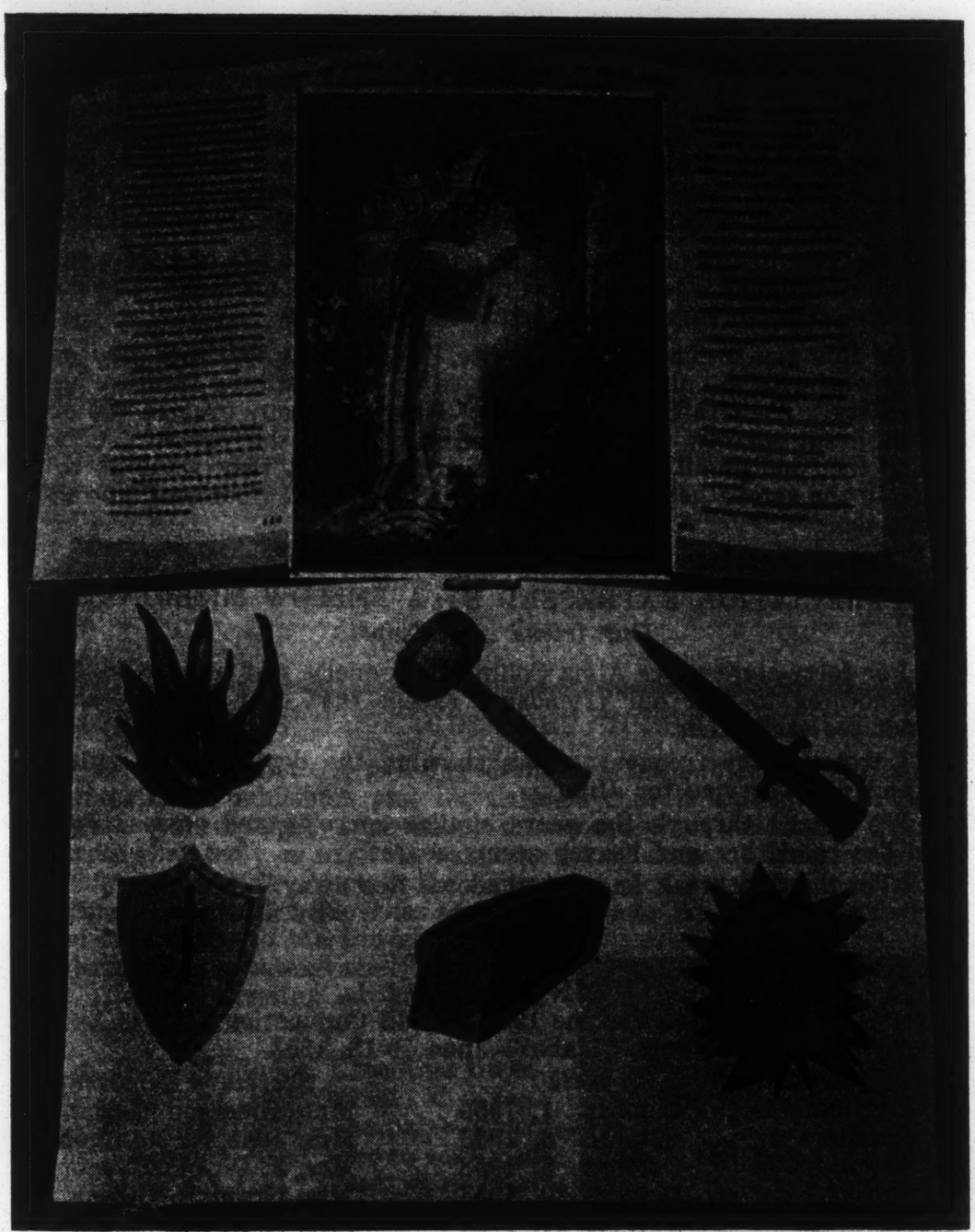
It is a shining street lamp, not only to show the honest citizen where to walk but to hinder the work of the corrupt politician and criminal.

The Bible is the best church lamp. I care not how many chandeliers there may be—the Word of God is the best lamp for the church.

One week-day morning a salesman in our neighborhood who had many personal problems was passing our church. Something seemed to tell him his answer was here. As a last resort he tried the front door. Finding it open, he entered. He sat down in the back seat. He said he didn't know how to pray but he bowed his head and said, "Oh God, help me!" He said some driving force seemed to push him forward. As he sat in the front pew he noticed the open Bible on the altar and timidly entered the chancel to see what the open pages said. It was open at the fifty-first Psalm. It was the answer he needed. He found his way to the pastor's study and crying like a child related his experiences and confessed his sin. On the next Sabbath he publicly professed his faith in Christ and joined the church. The Word of God in the church that day was a shining lamp to him.

Christ stands at the door of your heart —you alone can open that door. In Sallman's picture (which is the symbol on our board today) the light that radiates from the figure of Christ flows into every part

WGMS Convention



of the doorway itself and the canopy overhead, tracing the shape of the human heart. As we gaze upon this brilliant light shining in the darkness we are reminded again that Jesus is the Light of the World and he stands patiently and expectantly—yes—lovingly at the doors of our hearts and desires to enter in and become the light in our individual lives.

Helen Keller said, "I love the Bible because in my darkness, the Bible makes me see the Great Light."

We who have eyes to see and ears to hear, can we say, "Thy Word is a lamp unto my feet and a light unto my path?"

Trust in God's Word for it is a guide for your life and mine as a *Devouring Flame, Crushing Hammer, Probing Instrument, Defensive Weapon, Living Food, Growing Seed,* and a *Shining Lamp.*

Editorials

SYMPATHY TO OUR ASSOCIATE EDITOR IN THE SOUTH SUDAN

On October 15 the body of little Bobby Roy, twenty-two-months-old son of Rev. and Mrs. A. Mac Roy, was placed "in a little white cloth-covered box on which lay a lovely floral spray of pink coral vine and white jasmine, and put to rest about 5:30 as the sun went down." Miss Ray Huffman, senior missionary, at Nasir, South Sudan, conducted a brief service using Mr. Roy's choice of text—Job 1:21.

The river in front of the mission had claimed the life of Bobby earlier in the day while he was playing in the front yard of his home. The doctor and nurse tried in vain for two hours to restore life.

Of this sad event the Roys write, "What joys we have had while Bobby was with us, and what memories we shall always treasure up in our hearts!" Their faith is triumphant. Their testimony even in the midst of this great sorrow, is "that we continually feel the presence of Him who is the 'God of all comfort.'" We are sure that they want us to include, in the sympathetic prayers in their behalf, the Sudanese who loved Bobby too.

APPRECIATION EXPRESSED BY A FELLOW MISSIONARY

"Our friend . . . sleepeth"

For forty-eight years Alma Collins McConnelee was my friend. There came nothing to mar our friendship except that over many years we did not see each other.

I treasure the frequent letters showing the depth of her spiritual life and daily service for Him.

We shared through the years similar sorrows and joys. Now the Lord has called her and heaven seems nearer.

"Till the day break and the shadows flee away."

By a Missionary Friend

HONOR ROLL

Delegates to the 1954 WGMS Convention
Nampa, Idaho — June 10-13, 1953

Presbyterial	*Date*	*Secretary Reporting*
1. Kiskiminetas	October 1, 1953	Mrs. Emerson Garland
2. Chartiers	October 3, 1953	Mrs. John N. Montgomery
3. Boston	October 5, 1953	Mrs. F. W. MacGregor
4. Kansas City	October 20, 1953	Mrs. Grant B. Gibson
5. Caledonia	October 20, 1953	Mrs. H. S. Fisher
6. Arkansas Valley	October 23, 1953	Mrs. Curtis Field
7. Illinois Southern	October 25, 1953	Mrs. W. R. Scott
8. Philadelphia	October 26, 1953	Mrs. Clarence D. Martin
9. Conemaugh	October 27, 1953	Mrs. Wm. O. Anderson
10. Mercer	October 27, 1953	Miss Mary Chupak
11. Idaho	October 27, 1953	Mrs. W. E. Spangenburg
12. Muskingum	October 28, 1953	Mrs. Chas. F. McCormick
13. Argyle	October 29, 1953	Mrs. John E. Robertson

Mrs. Grant B. Gibson, Convention Secretary

Program Calendar—1954

The 1954 PROGRAM CALENDAR is off the press and ready for distribution. All orders that had arrived previous to November 1 have been mailed out. These packages bring real evidence that parcel post rates have increased. Therefore please remember to increase over last year the amount of postage you send. Only by this courtesy will it be possible to maintain our price at 10¢ each. Please send check or cash with your order, including the amount of your estimate for the postage required to mail the *Program Calendars* to you.

To Mrs. Ralph H. Arnold

510 S. Trenton, Pittsburgh 21, Pa.

I enclose ..... for which please send me ..... copies of the 1954 PROGRAM CALENDAR at 10¢ each, plus ....., my estimate of the postage needed to mail them to me at the increased parcel post rates. These PROGRAM CALENDARS are to be used in the ..... Society of the ..... congregation.

Signed .....

Address .....

.....

RELIGIOUS CHRISTMAS CARDS KEEP CHRIST IN CHRISTMAS

This year's Christmas greeting cards are the subject of particular interest to their publishers and the nation's church leaders alike. Both groups are cooperating in a movement to encourage the sending of Christmas cards that truly express the religious significance of Christmas.

This nation-wide effort is the outgrowth of a resolution passed by the National Council of Churches several years ago. At that time a formal request was made to the Christmas card publishers for a greater variety of Christian Christmas greeting cards than has ever before been available.

Dr. Jesse M. Bader, Executive Director of the Joint Department of Evangelism, is conducting the campaign which will be continued from year-to-year. Dr. Bader points out that "What we're after is the observance of Christmas in a more Christian way."

"One way that church people, especially, can express the true spirit of Christmas is by sending to families and friends, near and far, a Christian Christmas message on a greeting card. For in this way, church members can bear their witness to Him who is the center of Christmas."

ORGANIZING A TEEN-AGE SOCIETY

I have had many letters asking for information about organizing a Teen-age Missionary Society. Perhaps I can answer a few of those questions on this page. We have printed pamphlets which may be obtained from the Women's General Missionary Society, 904 Publication Building, 209 Ninth St., Pittsburgh 22, Pa. They are free and are a wonderful help to Teen-age Societies. Among them are suggested *Constitutions and By-laws for a Teen-age Missionary Society; Guides to the Goal for a Teen-age Sponsor; Important Dates to Remember;* and an *Officers' Packet,* which explains the duties of each officer.

Now for my own suggestions. Many churches feel that they should have a large group of interested girls before they can organize a Teen-age Society. I know of one Society that organized with only six girls. Their enthusiasm spread and it was not long before their membership doubled.

The sponsor for a Teen-age group should be much interested in missions herself; then her missionary enthusiasm cannot help spreading to the girls. Have a roll book ready, and permit each girl to write her own name as a charter member. Choose the name of your Society after serious thought. A number of our societies are named for missionaries, others for women of the Bible; but no matter what the name is, there should be a definite reason for choosing it for your own group. Give each girl something to do. One who is too shy to hold an office will often surprise you by working on a committee. Try to select an afternoon or evening for your meetings, which will not interfere with other church meetings, or with school activities. Have a definite hour to begin and close your program. If there is to be a social time following the program, with refreshments, keep the lunch light, so that as each girl takes her turn, it will not be a burden, and one will not try to outdo the other. A number of Teen-age societies meet in the homes of the members. I like that idea, but if that is not possible, then have each girl take her turn as hostess at the church.

Girls like to make things, so I suggest that some handwork be provided, so that each girl will feel she has a part in helping those less fortunate at various mission stations. Dolls and toys are always welcome, and can be made from sox, inner tubes, etc. Our hospitals can use baby layettes, bedding, towels, dresser scarfs, and many other things. Now I can hear you say: "Those things require material, and material costs money; and most Teen-age girls are in school and do not have their own money." I realize that, but perhaps there is an adult society in your church willing to help you. Perhaps they would even donate the dolls if you would dress them. Several of our Teen-age societies collect used clean clothing, and are responsible for packing and sending it to our Missions. If you are at a loss to know just what to make, or where to send it, contact an Indian, Negro, Home or Foreign mission station, or missionary. They will be happy to supply you with this information.

I hope you will use the *Program Calendar,* and *Missionary Horizons,* in working out your programs; but along with these helps, use your own ideas, making your programs original. And did you know that Mrs. McKune has compiled a wonderful work book, which you may have at the small price of 50¢? Let us make 1954 an outstanding year for Teen-age history, not only in numbers but in accomplishment, as well. I wish all Teen-agers and their sponsors a Happy New Year as we work together for our Master.

Mrs. R. B. McNary, Teen-age Secretary

Post And Cablegram

ETHIOPIA

Dr. J. A. Cremer (M.D.) reports from Sayo, on October 5th:

"We had a very successful World Wide Communion service yesterday Crowds began coming at an early time yesterday morning and filled the church for the preceding Sabbath School service. At the regular church service we were perplexed as to how to care for the crowds. Every available bit of space was occupied and extra benches carried in from the school.

"The service lasted the customary three hours. Twenty-nine babies were baptized and six adults were received into membership of the church.

"It was a tonic to note the solemnity of the occasion. Many of the people had traveled a couple of hours to reach here. For some the service, with coming and going, took the entire day. But I am sure all felt it an occasion for the deepening of their spiritual lives as wel as renewal of friendships with others of their own faith at this place.

"Rev. Tarfa Tiba preached for the first time here in Amharic."

A word of explanation is needed here: The Rev. Tiba is one of the five Evangelical ministers from the Galla-speaking province of Wallega, who have been studying Amharic (the official language of Ethiopia) in Addis Ababa this year.

This is in line with the Government's effort to establish the use of a single language throughout the provinces, as a means of unifying the country. Also, the ability to speak Amharic will give to these Sayo ministers better standing and influence in the eyes of their public.

Re-assignment of Personnel

Mr. and Mrs. Fred Russell and Mrs. Nessie Pollock have been transferred from Maji to Addis Ababa, where Mr. Russell has taken over the duties of general treasurer. Mrs. Pollock is to help in the office.

PAKISTAN-INDIA

Encouragement for Christian Settlers in Thal Desert, Pakistan

Rev. W. H. Ross writes that the settlers in Thal, west of the Jhelum river, had a better harvest than usual this year, due to an increased supply of canal water. Since the project was first initiated some years ago, of settling rural Christian families in this semi-desert area, where land grants had been made by government, much discouragement and loss has been suffered due to inadequate irrigation. Those living in the first "chak" allotted to the mission, are still without water. Mr. Ross reports, however, that the new Superintending Engineer of Canals has promised to give his full attention to this problem. In the event that adequate irrigation of Chak 1 is found to be impossible, the people will be transferred to the Second Thal Circle, where 71 Christian settlers were allotted good watered-land early in July of this year.

The U. P. Board of Foreign Missions

DEVOTIONAL RADIO PROGRAM

"The Evening Comes," a new half-hour devotional radio program conducted by the noted commentator and music critic Milton Cross, and based on the Revised Standard Version of the Bible, will be launched Sunday afternoon, November 29th, over 197 stations of the American Broadcasting Company.

The series, which will run for thirteen weeks, will combine fine symphonic music and choral singing with personal expressions of faith in the Bible by widely known national figures.

Celebrities will relate experiences demonstrating their use of the Bible as a testament of faith and source of strength in their daily living.

NEWS FROM AFAR

The North Sudan

MRS. LEANDER FINLEY, Editor, Omdurman, The North Sudan

WE VISIT BRIDES

I have had two Pepsi Colas this afternoon. They were served in two different homes, each of which my three housemates and I visited.

A sister of our cook and another girl in his relationship were each being married. It is customary for the wedding ceremoney to continue for a week or ten days. When people come to the house to call, and at various specified times during the marriage week, the bride dances. We were invited to visit each bride and to watch each dance.

I have been in language school since last August and have not had as many opportunities to go to native homes as I have had previously. Today's visit has brought back to my mind my first impressions of the Sudanese village homes and it has made me realize again, the uniqueness of our situation as Christian missionaries among these people.

The four of us who live in the women's residence in Omdurman climbed into the Bible Women's car at 4:45. On our way to the village of Wad Nabbowi we stopped for Sitt Miriam, the sewing teacher, and for Sitt Zahkia, a Bible Woman. We were greeted at the gate of the compound of Sheikh Ibrahim by various and sundry people. The groom, a very young Sudanese boy, shook hands with each of us, at least a dozen children of all sizes looked us over, and as we got a little nearer the house, several women met us and exchanged greetings with us. There were old grandmothers, women with small children, and girls who were obviously contemporaries of the bride, in the small room where we were ushered.

The bride, adorned in all of her gold and other finery, sat on a rope bed. Her entire body was covered with a brightly colored "tobe," the outer garment worn by the Sudanese women. She must have been terribly hot as the temperature was 107 today. We sat on a rope bed opposite the bride.

Omdurman is often referred to as the "balad ad dubba:n," the town of the flies, and no other title would be more fitting. There were not one hundred or five hundred flies in that room, there were literally thousands of flies. The air was thick with them, the tables, beds, and especially the children, were covered with them. I sat there longing for a fly swatter and for five minutes of liberty to use it.

Pepsi Cola arrived in the Sudan a few months ago and its fame is known far and wide. Instead of the tea, or the lemonade that we used to be served, we are now almost sure to be given a glass of warm Pepsi. This transition has given me a certain sense of security that I didn't have when drinking home concocted beverages!

Our Pepsis were followed by the bride's dancing. One of the women helped her move from the bed to the dance rug and then she removed her tobe. The girl stood before us with her hands covering her face and with her eyes closed. Her hands and bare feet were colored a deep purple, called "henna." There were three deep scars on each side of her face, the typical marking of the North Sudanese girl. Her hair was elaborately decorated with at least fifty disc-shaped pieces of gold. A chain of gold with disc-shaped pieces hanging from it connected the large ring in her nose with two of the four saucer-sized gold pieces that hung from the tops of her ears. Her arms

were decorated with gold and other symbols of her new status. From beneath her satin, knee-length dress hung the leather-thonged skirt that is, on a certain day during the wedding, cut from the bride by the groom.

The bride danced on the small rug. As I watched this young girl execute the dance today, I realized that I have gotten over the shock that all outsiders have the first few times they watch this procedure. It is a series of contortions that defy description.

The drum continued to be beaten after the bride was again seated on the bed and covered with her tobe. Our cook's little girl took advantage of this situation. She is a little five-year-old and she is able to dance with all of the arrogance and suppleness of her sixteen-year-old cousin.

Finally the farewells were said, our hands were kissed by one of the women, the children were shooed away from the car, and we drove to another part of the village for our second glass of Pepsi, and our second bride dance.

We live in a strange and somewhat inconsistent land. We sat today and watched part of a ceremony as foreign to American society as any ritual could be. We saw people whose scale of living is incomprehensible to the average American family. Yet, in this setting, the bride wore gold of untold value, several women wore expensive watches, and one child wore a dirty dress made of nylon which is available in the local cloth market.

Three times Christ said to Peter, "Simon, son of Jonas, lovest thou me?" Three times Peter answered, "Yea, Lord, thou knowest that I love thee," and to each answer, Christ said, "Feed my sheep."

Surely today, as we answer Christ's question with ours, "Yea, Lord, thou knowest that I love thee," He is saying again, "Feed my sheep."

May we be fully dedicated to the carrying out of this commission in a land where the Bread of Life is sorely needed, in a land where Christ speaks to us again saying, "Feed my sheep."

Mary Anna Bode

The South Sudan

MRS. A. Mac ROY, Editor, Nasir, Anglo-Egyptian Sudan

WE ARE ONE

We are giving thanks at Obel for the arrival of two Arabic teachers from Khartoum. Ever since it became imminent that Arabic would become the lingua franca of the Sudan, Mr. Webb has been searching for and we have all been praying for someone who is willing to take a job with less money for the sake of doing a good work. They are not many. In this country, as in our own, there are so many desirable things which money can buy that it is the rare person who is willing to put in his days at a thankless task just because it is a good work.

The afternoon after these men arrived we were privileged to have them in to tea, along with the other teachers of Mr. Adair's school. While they were here Shawgi Riad Effendi, the Arabic teacher at Doleib Hill, came in. It was with great joy that he met again these friends. We had fine fun and fellowship; North Sudani, South Sudani, English and American. We felt no barriers of race or color, but a bond of brotherhood.

This same note of unity has sounded out several times since school commenced here at Obel this year. Three weeks ago we were surprised to receive an invitation from Samson Ngor, our Dinka Primary teacher. The invitation was to what was called a concert. On this day Samson

presented his class VI boys in an hour of dramatization and song. The stage was set before the door of one of the practice-teaching classrooms. The large doorway is covered now with wide canvas curtain to shut out the rain. This provided a ready-made property room, dressing room and wings. On either side of the doorway and out from the building some twelve feet sat a barrel, on top of the barrels were pressure lanterns, and covering the pressure lanterns were five-gallon kerosene tins with one side cut away. A boy was stationed at each barrel. When the actor appeared on the stage, the electricians turned the tins so as to allow the light to shine on the stage. When the scene was finished the tins were turned to allow the light to shine on the audience. The whole class, some from each of the four tribes, sang the opening song, not exactly grand opera, but certainly heartily. Samson announced each scene and the actors included in that scene. The last scene was that of the Prodigal Son followed by the singing of "Are you washed in the Blood of the Lamb." This was followed by a talk by Gideon Dau. Gideon is a Dinka and was one of the first teachers here at Obel. He spent a year or more in Malakal learning Arabic at a Government school and is now teaching Arabic to classes I and II. The thought of his talk was oneness in our work and recreation and worship in the school.

In some of the problems which have arisen, a committee composed of representatives of the different tribes have been able to confer together without so much of the "rah-for-our-tribe" sort of feeling.

Mr. Webb in his sermon this morning emphasized "the life within is the important thing." Though the Christian may be Northerner, Southerner, American or English, the life within springs from the same source.

We have often heard the adage, "The way to a man's heart is through his stomach." The color of the skin doesn't seem to make any difference. Our school boys have been trying to prove this to us for a week or more. The food is not prepared as they would like it to be. Institution "eats" are never as "Mother used to make it." So it is impossible to do it the orthodox village way for a family of 325 boys. Grinding all of the grain on a stone would take a ridiculously long time. The power being woman-power would require payment and thus be expensive. These boys are hard to convince but we are hoping for a rapid and satisfactory settlement soon. The problems brought before us are many and varied and what patience it takes to listen politely to each case! What Solomons the headmasters must be to decide with justice each case, large or small! What love for the boys they must have to see the potentialities beneath the ugly surface when quarrels arise! All of these attributes are impossible to attain without the assistance of the Author of them all. As we face the remaining months of this school year we ask for your prayers that patience, justice, and love might be instilled in the lives and hearts of our staff to bring about in our school a brotherhood which will reach back again to the home villages and color numberless lives.

ARE WE?

How ludicrous that I should have written an article about the oneness at Obel one day and that a bombshell of disjunction should explode the next. The first stage was in the form of a letter signed by the three Primary teachers and tendering their aggregate resignations. This stemmed from a feeling of insecurity and inequality, which we felt was groundless. After much explaining and reassuring they withdrew the resignation. At the following Sunday vernacular service, the Shulla Primary teacher asked that this song be sung as a confession of his error and a desire to make it right.

(Translation from the Shulla)

Give me of your Salvation
You who are God, I beg of you
Your Salvation, God, is great.
But my sins are many.
Wash my soul and make it white.
I confess all of my sins
That I have done, you who are God.
But I bow my head before you,
I am not worthy to be saved by you,
But forgive me.

The second stage was in the form of a strike of the school boys for better food. A Dinka third-year boy said that our dog went over to the school to eat and that that was what it was—just dog's food. Someone misquoted that to our cook and he said that he and the house boy must be excused the next morning for a case. I asked what it was about and who it was with, and he said that they had been accused of going to the school and getting food for our dog. That item was quite easy to straighten out just by telling him the real story.

The school boys insisted on either stone-ground flour or mill-ground flour from the mill in Malakal. Transportation on the steamers is difficult and 90 sacks a month would be hard to provide. For two days Mr. Adair had only one boy in his class. When asked why he came to class, he replied that the strike was not the Christian way. Most of several days were spent in trying to bring about a compromise between the staff and the boys. When all the dispute was in full swing the Province Educational Inspector arrived. It had been his plan to inspect the school before going on leave, and he was disgusted to find such a harangue in process. He told the boys that they could either come back to school or go home. The class V and VI boys snapped that up immediately and went off to their dormitories to get their nets and blankets. These they threw on the floor of the chapel. The dead line for their return to school was set for nine the next morning, but by that time nearly all had reconsidered and felt that four or five years of schooling were too precious to be lightly thrown over because the stomach was unhappy. What a howl when some of the boys came out minus a net or a blanket. A compromise was effected after a couple of days and the rumblings simmered down rather quickly so that all went well for about a month.

But one dark morning the breakfast was late being cooked. The food prefect came over to tell Mr. Webb. While he was gone bedlam broke loose. He arrived back at the school to find the boys preparing to fight. He came hurrying back to our house and said, "I want to remind Mr. Adair that the boys want to fight. And they will fight and fight and fight!" I told him to tell Mr. Webb. By this time Mr. Adair had heard the news and was on the way. When he reached the school he met a wall of advancing spears. The school is so large now that the confusion was hard to put down, but the teachers were helpful and each tried to get control of his own class. Only one forgot his position and reverted to the tribal impulse to fight. The headmasters and teachers kept a close watch all day and it was with considerable apprehension that we went to bed that night.

The next day a court was held for those involved in the beginning of the fight. It developed that the subfood prefect, a Shulla, was dividing the food. The pans had become mixed up so that the Nuers did not get the right number of pans. One of the Nuers came and questioned it and the Shulla told him to mind his own business. They began to grapple and call each other names. A man who was visiting the Nuers saw the struggle and felt the Nuer needed some help so he hit the Shulla with his club. That was the match that lit the flame. As punishment the two boys, Shulla and Nuer, were sentenced to cut a certain amount of wood. The next day they went to the Primary teacher and asked for the axes to cut the wood. The teacher wondered if it were safe to give them the axes, but they took them, and went out and cut

the wood quite happily side by side.

Disappointed? Discouraged? Yes, we were definitely! Is all the energy exerted in vain? Has all the preaching made no impression? Is it worth it? Yes! The Dinka boy who refused to strike; the teacher who saw his mistake and was willing to admit and ask for forgiveness; the Nuer boy, who irons for me, and who asks me questions about the Bible nearly every time he comes; the Shulla boy who asks for every J. C. Penney meditation from the Christian Herald when it arrives; the boys who come to sing and pray on Wednesday evening; the boys who asked for confirmation when Bishop Allyson of the Church Missionary Society was here recently. These all make it worth it!

—*Mrs. W. B. Adair*, Obel

Pakistan and India

MRS. JOHN D. HARKNESS, Editor, Sargodha, Pakistan

THE CHRISTMAS MESSAGE INTERPRETED THROUGH ART AND MUSIC

The round of Christmas festivities in the Avalon High and Training School started off with a rich and helpful program. It was presented in the church on Sabbath evening a week before Christmas by the YWCA girls of the Training Department of the school. Twenty of the girls formed the choir — all dressed in white with blue stoles hanging from their shoulders. They looked sweet and pretty. Miss Ishwar Singh, the principal of the Training School, brought the message based on six well-known religious art pictures.

Her aim in this program was to challenge the Training girls to present the Christmas message in its true meaning, to Christians and non-Christians.

The program was as follows:

1. Carol: Joy to the World.
2. Picture: The Annunciation.
3. Song: The Magnificat.
4. Carol: While Shepherds Watched Their Flocks.
5. Picture: The Arrival of the Shepherds.
6. Carol: O, Come, All Ye Faithful.
7. Carol: Silent Night.
8. Picture: Holy Night.
9. Carol: Holy Night.
10. Picture: The Star of Bethlehem. (The three Kings presenting gifts)
11. Carol: Three Great Kings.
12. Picture: Hofmann's Face of Christ.
13. Hymn: Beautiful Saviour.
14. Picture: Light of the World. (Christ with lantern in his hand knocking at the door.)
15. Carol: The Light of the World Has Come.
16. Carol: Our Christmas Pledge.

The carols were so arranged that each would prepare the audience for the coming picture and the carol following would give a challenge to worship or consecration. While No. 13 was sung. Hofmann's picture of the Beautiful Saviour was left on the screen so that the audience could observe that face as they listened to the words of the hymn. The same was done with the picture, "Light of the World."

It is hard to express the effect of this service in words. It was a spiritual experience for the choir and for the speaker and many from the audience expressed such appreciation that it seemed that they, too, had grasped a fuller meaning and had entered into a greater spiritual experience of Christ. The message was clear and appealing and presented a strong challenge to all to receive Him and serve Him.

The church was packed and we were sorry we had not arranged to have it twice. But in spite of crowding and many sitting on the floor in the aisles there was quiet and all listened earnestly. A number of non-Christians were there and our prayer is that their hearts may have been touched and that they will continue to think on what they have heard.

Twenty of the Training Center Girls, Avalon High and Training School, formed the choir for the Christmas program presented by the YWCA

Since there were some present from the military camps who didn't understand Urdu, Miss Ishwar Singh gave her message in English and Urdu.

We plan to prepare a similar service for Easter. Miss Ishwar Singh, while in America, had a course in Religious Art at the Biblical Seminary in New York and is good at depicting the details of a picture which so often escape the notice of the casual observer. Best of all, she is able to bring out the artist's purpose in painting the picture and the message to the world that the picture is meant to portray. We thank God for Miss Ishwar Singh in our Training School.

We have a challenging task in preparing these girls for going out as teachers. We have a great responsibility for inculcating in their hearts the true purposes and the Christian principles that should motivate their teaching. Pray that we may be enabled to send out such strong Christian teachers that they will be valuable and influential members of staff in the schools they join. Pray that we may be able to touch our non-Christian students and convince them that Christ is the Way, the Truth and the Life. Two of the second year girls are earnestly seeking to know the truth and come often for prayer and help. Pray that the Holy Spirit may convince them and give them the courage to take their stand for Him. *Vida Graham*

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

CHRISTMAS AT THE P. M. I.

Things begin to happen early on Christmas morning here. No matter how late they practiced the night before, the boarders are up long before daylight, getting ready for the program in the big dining room. The benches have been arranged for the guests, teachers and big girls, and rugs for the smaller ones. Screens for the acting area were set up, and of course the big tree in the corner glitteringly decorated. Finally at 7 A.M. the staff take their places, and the girls come down from the second

and third floors, singing a carol. After three or four verses, they are all in and settled down to see the play, acted by some of their number, who have been shivering in their costumes in the dishwashing room, next door. The story is about a little girl, who wanted very much to give a gift to the Christ Child. It is complete with angels, shepherds, Wise Men and the Holy Family.

At the close of the play, Santa Claus dashes in with a small wagon heaped high with gifts for the 90 girls excitedly awaiting him. Some are frightened at first sight of him, but are soon happily receiving their gifts. Hankies, pencils, sewing kits, toys, hair ribbons and dolls for the smallest, are exclaimed over and shown to friends. Each girl gets two gifts, usually: one useful and one decorative, or a toy. They were provided by Junior societies and other friends in America.

After the frenzy of receiving and showing of gifts has died down a bit, the benches are put back beside the tables, and all sit down to breakfast, with a candy treat tied up in gay paper beside each plate.

Christmas is not just the pleasure of receiving. The 600 girls of the P.M.I. as a whole had been collecting a White Gift for more than a month, in their regular classes. Two services were held to dedicate the gifts, one for the primary and secondary classes, and another for the kindergarten and beginners. The total in mony amounted to about $165, and was given out immediately, giving substantial aid to 40 families (190 persons). There were gifts of food and clothing too.

Helen Walker

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

The flood of mail which we received on Christmas Day, 1952, and each week since from all of you dear ones has brought joy to our hearts.

At Christmas time a communion service was held in our compound church. People walked for hours in order to get here for the service, and the service lasted for three hours! Communion was served to about four hundred people and a few more hundred had crowded into the side rooms off the main auditorium, as well as on the veranda of the church. It was a thrilling service combining baptism, confession of faith, and communion. I am sure that those who came from afar felt well rewarded. How many of our people at home would walk for two or three hours just to attend a communion service? The paths here are not easy either, but cross hills and dales and rivers which must usually be forded. As Keis Gidada puts it, "the hearts of the people are open, even though the churches are closed."

We are enjoying to the full the time which our "big" boys can spend at home with us at this season of the year. We miss Bob who left us on January 8 after only one month of vacation to begin high school at the Rift Valley Academy, a school of the Africa Inland Mission in Kijabe, Kenya Colony. He is adjusting nicely and seems very happy there. He has grown so tall—5 feet 9 inches—which is three inches taller than his mother. Jerry is rapidly gaining on him, being now 5 feet 7 inches. Jerry and Calvin will return to Addis Ababa March 7. Jimmy and Billy will remain with us until August when they too will join their brothers in Addis Ababa. How we will miss them! Our house boy says, "It is better to have the children at home. The house is like a wilderness without them." We must consider what is best for them. The adjustment to America will be very great if they have not had at least one year of formal schooling here. It is a wonderful Christian school and the older boys have grown spiritually—making it easier to part with them for a season.

Mrs. J. A. Cremer

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

THINK AND THANK

"When in the night I meditate
On mercies multiplied,
My grateful heart inspires my tongue
To bless the Lord, my guide."

The Psalmist presents well the close association of thinking and thanking. Giving thanks to our Lord naturally follows quiet and sincere meditation upon our many blessings. It is impossible to give sincere thanks unto God without serious consideration of God's continual merciful kindness unto us. Likewise it is impossible to do conscientious thinking of God's goodness without being everlastingly thankful. How easy to forget to count our blessings because we forget to meditate. Daily we receive much from the hand of God, and yet constantly we forget to thank the Giver.

Even in these days of fast-moving life programs, if we but take time to meditate seriously, our hearts cannot help welling up in volumes of praise and glory to God not only for the blessings received daily at His hand but also for the great wonders of this present age which are our mercies from God multiplied many fold.

MEMORIAL THANK OFFERINGS
1953 T.O.
$100.00 Each

2. In memory of Mrs. Charles H. Boyd (Died Dec. 31, 1952); by her daughters, Mrs. Frederick E. Milligan and Mrs. Graham Carter through Monongahela Presbyterial.

3. In Memory of Mrs. Kate Stub Pfeiffer; by her daughter, Mrs. Anna Stub Blackmore through Caledonia Presbyterial.

4. In Memory of her Mother, Mabel S. Ritenour; by Margaret Mitchell. (Monongahela Pbtl.)

5. In Memory of Mrs. Ella Ross Bowman; by friends, instead of flowers. ($254. received through Monongahela Presbyterial.)

SENIOR LIFE MEMBERS
1953 T.O.
$25.00 Each

35. Eleanor E. Gibson, Cleveland, O. By members of Margaret Gordon WMS.

36. Mrs. Mary A. Barrett Guthrie, Clinton, Pa. By members of Hanover WMS.

37. Mrs. Madge Rannels, Akron, O. By Mrs. Earl Klontz.

38. Mrs. Rozella Montgomery, Akron, O. By her daughter, June.

39. Miss Charlotte Tedrick, Akron, O. By members of First U.P. Church WMS.

40. Mrs. Roy Hixson, Stronghurst, Ill. By a friend.

41. Doris McGaffin, Buffalo, N. Y. By her friend, Mrs. George Blackmore.

42. Mrs. Helen Cummings Wheeldon, Buffalo, N. Y. By Mrs. George Blackmore.

43. Mrs. Harriet B. McGaffin, Buffalo, N. Y. By Doris McGaffin.

44. Mrs. Freda Wood, Buffalo, N. Y. By friends.

45. Mrs. Cornelia Brosart, Buffalo, N. Y. By a friend.

46. Mrs. Doris Shingler, Buffalo, N. Y. By a friend.

47. Mrs. Priscilla Kuczynski, Buffalo, N. Y. By a friend.

48. Mrs. Catharine Christman, Buffalo, N. Y. By a friend.

49. Miss Agnes Stubinger, Buffalo, N. Y. By Dora and Ella.

50. Mrs. Carrie Parker, Buffalo, N. Y. By a friend.

51. Mrs. Isabelle York, Buffalo, N. Y. By a friend, Edna Klepser.

52. Jessie B. Hoffman, Albany, N. Y. By her sister, Louise H. Hahn.

53. Margaret E. Dole, Albany, N. Y. By members of the WMS, Group 1.

54. Mrs. M. S. Maxwell, Tacoma, Wash. By friends.

55. Helen Harrison, Rochester, N. Y. By members of WMS, Laurelton U. P. Church.

56. Mabel Cornell, Bellerose, N. Y. By members of Women's League for Service, House of Hope.

57. Mrs. Marcille Cordes, North Canton, O. By friends and members of Corena Daugherty WMS of Bedford Avenue U. P. Church.

58. Mrs. Ethel Smith, Canton, O. By friends and members of Sara Wallace Eby Society, Bedford U. P. Church.

59. Mrs. Ralph Morgan, Homestead Park, Pa. By her husband.

60. Mrs. Laurence L. Luce, Homestead, Pa. By her husband.

61. Mrs. Thelma Barnes, Akron, O. By friends of Dora B. Whitely WMS, 1st Church.

62. Mrs. Lynn Faull, Akron, O. By Mrs. Fred R. Faull, Sr.

63. Mrs. Ruth C. Comstock, Pittsburgh, Pa. By a friend.

64. Margaret R. Richards, Emsworth, Pa. By Mrs. E. Paul Richards.

65. Mrs. Frederick Kinsey, Jr., West Glover, Vt. By parents, Mr. and Mrs. Harry S. Rowell.

Prayer Group Department

MRS. WALTER C. BRETHAUER, Secretary
118 Brightwood Ave., Pittsburgh 29, Pa.

Your 1954 *Prayer Cycle* can be just a book passed out at the missionary society meeting which you took with a thoughtless "thank you," or it can be your guide throughout the year in the performance of one of the most valuable services in the missionary task—prayer for the mission work of our Church. If only all of us would realize what faithful prayer can accomplish! Yesterday a missionary, speaking at a Thank Offering service, spoke of the best day of the month for the work in Campbellpur, the seventeenth day, because then thousands of our church members remember it in prayer and the day is rich in spiritual uplift and blessing.

Use your *Prayer Cycle* daily in private and family devotions. Use it in the prayer period of your missionary society in a way that is meaningful.*

According to the *Program Calendar,* the 1st and 31st days of the *Prayer Cycle* are to be used with the January topic. The following notes may be helpful.

One of the most valuable instruments a missionary has in making Christ known is a copy of one of the Gospels written in the language of the people among whom he is working. In our mission fields we find many languages and dialects spoken within the borders of one country. The American, British and Foreign Bible Societies have provided the Scriptures or portions of it in more than a thousand different languages and dialects. "Can you read?" inquires the mission, "Then read this." Or, if the person cannot read, "Do you know someone who can read this to you?" Years later the recipient of the Gospel will testify to the awakening of his soul to the great love of God as the Holy Spirit helped in the understanding of the Word. Pray for the Bible societies that they may meet the needs of peoples of all languages.

Pray that the Nile Mission Press may grow in its usefulness in translating textbooks and good literature for use in our educational work in Egypt.

Pray for God's guidance and blessing upon literacy movement that people everywhere may have a desire to learn to read and that God's Word may be open to them.

"For we had discovered once more the miracle that is the Holy Church throughout all the world—a fellowship that transcends war, political strife, and nationalist passions." Thank God for the unifying power of the Spirit of Christ. Pray that His Church may be conscious of the high mission that is hers in binding together the nations of the world in brotherhood and peace.

*The leaflet, "How to Use the Prayer Cycle," is helpful in making the society prayer period effective.
"How to Pray for Your Missionaries" is a new leaflet which outlines the prayer needs of our ambassadors for Christ.
Write to the WGMS Literature Department, 209 Ninth St., Pittsburgh 22, Pa., for your copies of these two helps.

OUR PRAYER

2 Timothy 2:15)

Dear Lord Jesus, Thou hast called us
To a life of earnest prayer
And of happy, loving service,
In this world so full of care.
Help us study in Thy Word, Lord,
As Thy Spirit shows the way,
Granting us more understanding
Of Thy precious Truth each day.

We would be the kind of workmen
Who need not to know of shame,
As we pray for Thy own wisdom,
—Not for riches, nor for fame.
Help us live a life so yielded,
That, reflected in our face,
May be seen by all about us,
Thy compassion and Thy grace.

—Mrs. Frank McOuat

The Teens

MRS. R. B. McNARY, Secretary
R. R. 2, Canonsburg, Pa.

SUGGESTIONS FOR YOUR PROGRAM

Theme for the Year: Christ for the World.

Theme for January: Today Challenges Us.

Scripture Reading: Hebrews 3:13-19; John 17:23. (Follow the topics suggested in *Program Calendar* for Jan. 1954.)

LOOKING FORWARD TO 1954

How time does fly! We are nearing the close of 1953, and looking forward to a brand New Year, 1954. The heart verse I have chosen, would make a good New Year's resolution for each of us, if we would just put it to practice each day. It is Ephesians 4:32—"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Today challenges us; not just the adults, but every person, teen-agers as well. Each day is an opportunity, if we will only try to see it that way. The year is made up of days; they are filled with good deeds, or evil deeds; kind words or harsh words; golden opportunities grasped, or opportunities neglected. The day passes as the year, never to be recalled. Let us do the kind deeds today, for tomorrow may never come.

"It isn't the things we do, dear,
But the things we've left undone,
That gives us a bit of heartache
At the setting of the sun;
The tender word not spoken,
The letter you did not write—
These are the things that haunt us,
And keep us awake at night."

As we live each day, may we not think of self only, but may we live closer to God, putting Him first in our lives, and using our time, and our talents, for Him.

HOW TO LEARN ABOUT OUR MISSIONS

There are many ways through which our Teen-age Societies may become more familiar with our missionaries and mission stations. Our magazine, *Missionary Horizons*, holds a wealth of material, and if we read it, we will visualize the mission fields and their needs; learn where they are located, and really feel we know the missionaries personally, through reading about their work. We will learn of their Christian character, and how, and why, they were willing to leave friends, home, and loved ones, to serve their Saviour. The topics in our *Program Calendar* will be different and interesting. Also, we have the books for our reading course, which I hope our Teen-agers will read. For as Emilie Poulsson has said:

"Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read."

TEEN-AGE SPECIALS FOR 1954

We have set as our goal for 1954 the sum of $2,000 to take care of our Teen-age specials.

Our teen task abroad will be the support of a worker among girls in Egypt. For over two years they have had the services of Miss Lydia Matta. She has made great progress in the work, and has laid a good foundation. As a result of her work in Cairo, other places in Egypt are asking her to organize work in other centers. So now the Teen-age Societies are taking Miss Matta's partial support and travel as a special project. Half of her time will be spent in Cairo, and half for the girls of all Egypt—a work that is timely and greatly demanded.

Our Teen task at home will be helping to buy equipment for the Cedar Creek Hospital in Tennessee. This was formerly a tuberculosis hospital, but has been opened recently as a general hospital, much needed in

(*Continued on Page* 243)

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

1953-54 FOREIGN MISSION BOOKS

MANY HANDS IN MANY LANDS
By Alice Geer Kelsey

Junior 9-11
Cloth $2.00
Paper $1.25
128 pages

The actual events around which Mrs. Kelsey has written these twelve stories were related to her by foreign students and missionaries on furlough who were studying in the United States. The stories spring from the living experiences of Christian boys and girls here and in faraway lands, as they work for their churches and their faith, in giving, worship, brotherhood, and spiritual growth.

The stories are equally suitable for junior reading, for teacher-telling, for group dramatization, or for use in the various activities of the church school. Boys and girls will appreciate the friendship they can share with these children of their own and other lands, who work and worship so much like themselves.

THE ROUND WINDOW
By Elizabeth C. Allstrom

Primary 6-8
Cloth $2.00
Paper $1.25
128 pages

Here are twelve stories for primary children that center around different aspects of worship, such as praise, prayer, building a church, and helping with offerings. Through them the children will learn about many different kinds of people in God's world and how they worship.

The stories are set against the backgrounds of ten different countries, including our own. The various facts about the countries that are woven into the tales have been carefully gathered from first-hand sources. The book is for use in church, weekday and vacation schools, and for home reading.

The author has a rare gift for writing from the viewpoint of the young child, and of looking "up" at the world as children do. It is *they* who are the actors.

1953-54 HOME MISSION BOOKS

THE SECRET SUITCASE
By D. W. Andrews and L. B. Scott

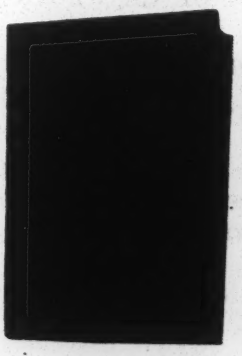
Junior 9-11
Cloth $2.00
Paper $1.25
128 pages

This is a story of a boy's adventure in that part of our Southwest principally inhabited by Spanish-descended and Spanish-speaking Americans—people who constitute one of the oldest streams flowing into our American culture.

Among these people in New Mexico the California-bred boy, Rusty Thorne, comes to live and to make such friends as Ricardo Monoya and his family, and old Senor Madrid, and Perly, the faithful donkey. Rusty discovers a spiritual secret—a much better secret than one locked in his suitcase.

In addition to its interesting plot, the story shows how the churches are helping Americans of Spanish lineage through clinics, mission schools, etc.

NEW FRIENDS FOR NENA
By Margaret Clemens McDowell



Primary 6-8
Cloth $2.00
Paper $1.25
128 pages

This is the story of little Nena Rivera, her brother, Roberto, and her father and mother, all of whom came to the main land from their native Puerto Rico. Their trials, their temporary bewilderment, and their eventual happiness in a new community are related in a warm and simple way that will appeal to primary children, whether the story is read out loud to them or whether they read it for themselves.

Everyone in the community helped the Rivera family—the neighborhood church, the folks next door, and the boys and girls, too, once they came to understand that the newcomers were really not very different. The picture of this interesting welcome is clearly drawn by the author.

These books on Spanish-Speaking Americans are not being used in WGMS suggestions for Junior Society programs, since we have no work among Spanish-speaking people, however they are excellent books for gifts. Children will enjoy them.

Indian Missions

MRS. FREDERICK E. MILLIGAN, Secretary,
424 S. Pacific Avenue, Pittsburgh 24, Pa.

A CHRISTMAS WISH

Hear a Christmas Wish this season from an Indian woman as reported by the *Home Missions Digest.* This aged Indian woman translated into English from her Indian dialect a whole sermon, word for word, after its close, for the sake of those not understanding the dialect. And this feat was performed without a single written note.

Now she has died after her ninetieth year, a figure in the Indian community at Port Simpson, Canada, like the women judges in Israel. At a Christmas service, she talked long in her native tongue, then, turning to a group of palefaces present, digressed as follows:

"I have told my people the story of the birth of Christ. It is a wonderful story. Do you know I always pity you palefaces. You never knew the astonishment and wonder that I felt when I heard this story for the first time. You have always been familiar with it; and it says nothing especial to you. My best Christmas Wish for you is that you may be moved and moved again by the glory of the Gospel, as if you had heard it for the first time, so that Christ may really be born in your hearts as in mine."

When Mme. Dudoword was buried, there was great grief and the chapel bell was rung more times than for any other save the English King, George V.

CHRISTMAS AT WARM SPRINGS IN 1952

The week following Thanksgiving showed much activity around the Mission. The many boxes that had been sent in for the Indians were gotten out and in the rear end of our Bible School Assembly room these boxes were sorted and their contents placed on tables according to sizes, etc. This proved to take the greater part of one day. A number of the Indian women were on hand to look over the array and helped the missionary in selecting suitable clothing and other articles and toys for the various families of the Indian people. This procedure took the greater part of two weeks, which gave us some free time before Christmas. Other years we have always waited until the last minute and were always terribly rushed. We would suggest that you get your boxes to the missionaries early, at least as soon after Thanksgiving as possible.

On the evening of December 21, our Agency group, consisting of white and Indian boys and girls, gave a short program for their parents—a program of recitations, songs, and exercises, followed by a cantata "Immanuel Forever," by the adult choir, under the direction of Mr. Willis Keithley. An hour before the service a hard wind-driven rain came, but this did not hinder our folks from filling the church. We received many favorable comments to this message of Christmas.

On Christmas Day we moved to larger quarters for our all-Indian program. The principal of the Indian school gladly consented to let us use the school auditorium for our program. We estimate that over 300 people were present and hundreds of gifts were piled under the tree—gifts that the Indians had brought to exchange one with another. This year we had something different for the program. We showed a sound picture on the Birth of Christ entitled "Holy Night." A number told me how much they enjoyed it.

We wish to thank the various societies who have been remembering us in our work and have shown this by their gifts, donations, and prayers.

E. W. Machamer

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

Ezel Young People Active During Summer and Fall

The youth group of the Ezel Community United Presbyterian Church had no "summer slump" this year. After the teacher-sponsors left at the close of school one of our own Ezel graduates took over the sponsorship of the combined Fellowship and Pioneer groups. Mr. Harold Mann, Class of '49, and now a student at the University of Kentucky was their sponsor. Harold has his face set toward the Gospel ministry and in addition to the work at Ezel also sponsors a youth group on Saturday nights at his home at Wellington, Kentucky. All during the summer they had good attendance at their Sabbath evening meetings and good times in such events as a "hay ride" during the harvest moon in August.

With the beginning of school in September the youth groups were divided again and Mr. and Mrs. Helton, the "newly-weds," are helping Mr. Mann with the Fellowship group, while Miss Gene Purdy and Miss Lois Raube, members of the school staff, sponsored the Pioneers. The school station wagon and one or two cars go out each Sabbath night and parents help bring them in. Attendance at the meetings has averaged between thirty and forty each night. Good times have been had at a Fellowship wiener roast and a Pioneer breakfast under the cliffs at "Spradling's Cave" near Ezel. Just now the Fellowship group is in the midst of a real "work project" as they meet after school and on Saturdays to clean and paint the junior and primary rooms of the church.

Mrs. McGeoch to Bring Thank Offering Message

The missionary groups of Ezel Church asked Mrs. Fred McGeoch to bring the Thank Offering message in their annual ingathering, October 25. Mrs. McGeoch, who formerly served with her husband in our hospital at Tanta, Egypt, is now a member of the Ezel School staff.

The Ezel Community Church

Mrs. William Heagen, wife of the Ezel superintendent, is bringing two Thank Offering messages this Fall. On October 18 Mrs. Heagen spoke at our First Church, Dayton, Ohio. On Sabbath, November 8, she is to bring the Thank Offering address at our Middletown, Ohio church.

Rev. Edwin Fairman to Lead Special Meetings

The Ezel Community Church and Ezel School are preparing for a week of spiritual revival under the leadership of Rev. Edwin Fairman of our Oxford, Ohio, U. P. Church. Mr. Fairman will preach for us in both school chapel and church services the week of October 26 through November 1. In preparation for the meetings cottage prayer-meetings have been held each Wednesday eve-

(*Continued on Inside Back Cover*)

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

The hot lunch program to which many of you have contributed is still very popular at Miller's Ferry. About 150 children are participating this fall. It has meant a great deal to all these children.

Last year one of the Junior Special objects was recreational material for our Negro children in the south. At Miller's Ferry the children themselves helped to clean up a neglected section of the campus and it has become a much-used and highly popular playground. With an enrollment of over 400 pupils, the four swings which served alone for playtime were quite inadequate. At Camden, too, the Junior Special playground has delighted the children. Mr. Peoples, the superintendent, tells us that they come early in the morning to play, play every recess and noon hour and still want to play after school. They had never even seen such lovely play equipment before. They all send a very hearty "thank you" to their Junior friends who remembered them so kindly.

Do you remember when you counted time by, "How long is it till Christmas, Mother?" That may not be the approved method by the calendar but if you were a small child again, Christmas would once more be the most important day of the year. Even to us as adults the story of the blessed Babe who came as the prophecy-fulfilling Messiah is even more precious as the years pass.

December twenty-fifth will soon be here and it will be an important date in our mission schools and churches. Faithful, consecrated workers there keep Christ as the center of their celebrations. Last year Mrs. Parker and her Juniors in Knoxville sang carols for the aged people in an institution. This kindness meant much to those who are often lonely and bewildered. Mrs. Hudley's children's chorus sang for the church service in Chase City. In Alabama, too, special Christmas music helped in the observance of the season. For the children there were gifts. For many the gift YOU had sent to the mission was their only one. Money is too scarce to cover what we think of as bare essentials. If you have forgotten your gift for these little ones, won't you please send it right away? These children enjoy the same kind of gifts that have made little folks happy through the years: dolls, balls, crayons, books, ribbons, socks, sweaters, and other clothing. Mailing addresses are in the back of this issue of *Missionary Horizons*. Your own Christmas will be happier if you have helped a child to a happy day.

MARTIN LUTHER FILM AND THE COLOR BAR

Washington, D.C.—News Bureau, National Lutheran Council)—Rejection of a proposal to show the Martin Luther film in a racially segregated theater here may have helped to break the "color bar" that has existed for a century in amusement places of the nation's capital.

Initial plans for the Washington D.C. premiere of the smash-hit picture on Luther's life called for two separate showings—one in a "white" theater and the other concurrently in a "colored" theater.

Local pastors protested, however, pointing out that Martin Luther himself had followed his conscience even if the world was against him, and that the message of the film would be weakened by compromise on the racial issue.

As a result, the Lutheran Laymen's Fellowship, the local sponsor, arranged for the premiere on October 28 at the Dupont, a small but non-segregated theater.

Lutheran leaders here make no claim that their stand on this issue was the direct cause for a major switch in the policies of the capital's movie chains, but it is believed that the dispute over the Martin Luther premiere may have a decisive influence.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

Miss Williamson has retired from her work in Egypt and is now happily located in her cozy apartment at 505 S. Main Street, Greensburg, Pa., not far from her old home church where her step-father, Dr. W. J. McMichael, was pastor for many years. Her many friends in the Church and community have welcomed her and she has gotten back into Church activities, calling and speaking and keeping busy and active.

Ruth M. Williamson

It was hard after thirty years to give up her missionary service, most of which was given in Kindergarten Teaching and supervision of the kindergarten in connection with the Mary Clokey Porter Girls' Boarding School in Tanta, Egypt. But she has left many native teachers whom she has trained to carry on, one of whom known as Miss Julia, is assuming the duties given her with ability, zeal and devotion inspired by her efficient teacher. Miss Williamson also spent over six months in the Sudan in an intensive kindergarten training program.

While at home on an extended furlough, she served as assistant at the Mesquakie Indian Congregation at Tama, Iowa. Here she endeared herself to the Sac and Fox Indians of this settlement, and her missionary zeal inspired the women and children to form groups for devotions and study; the "Little Foxes" in the Junior Missionary Society followed her in prayer and interest to Egypt, and the Egyptian children learned to love and pray for the little Indian children.

Her life has been a busy, useful, devoted service as a friend of children, and we pray she may have many more happy years in the Homeland and be used of the Lord who was her great example as "The Friend" of children.

I WANT TO KNOW LINDA

Linda Murcus, "Little Linda," as we call her, is just a small cog in the big machine that is the House of Healing. Often, however, we express a longing that other workers about the place were half as faithful as this little woman who, day after day, all day long sticks to her job of making up bundles of various things for the sterilizer. She has been doing this for some five or six years. Because she is dependable she has the oversight of one or two helpers as they keep the supply of sterile goods ready for the operating rooms of Tanta Hospital.

Sometimes doctors, nurses, and other Christian workers feel frustrated because they fail to see in their routine efforts, any vital contribution to the saving of souls and the advancement of the Kingdom. Not so Linda. She sees the hospital as a means of witness in a dark area. She cannot preach, but she can wrap

towels and dressings, so that the work of healing may go on. In that humble service she is deeply conscious of serving her Master.

Born in a mud house in a village where the Evangelical Church was strong, Linda grew up with a sincere love for her Lord. She had an intense longing to serve Him. Circumstances prevented her from obtaining more than a very elementary education. Left alone by the death of her parents, she decided to prepare herself for the work of a Bible Woman. She was not long in the Training School before it was evident to her teacher that neither by education, nor by personality was she a suitable prospect for such work. Accordingly she was advised to find some other outlet for her devotion and the hospital offered her a place. It was a good day for Linda and a good day for the Hospital when she joined the staff of workers here.

Not content with her present attainments, she is laboriously studying English with the voluntary help of a teacher in the Girls' School. She is a beautiful example of the perseverance that conquers as she shyly tries out her English vocabulary on American nurses newly arrived in Egypt.

In her humble painstaking life, she is saying what some of us sing better than we live—

"Take my hands and let them move
At the impulse of Thy love."

From *Tanta Tattlings*

EZBEKIA, CAIRO

I've done several interesting things this past month, one of them being my visit (from Saturday afternoon to Sabbath evening) to the Fowler Children's Home here in Cairo. This Home is located on property of the Board of Foreign Missions; Miss Elizabeth Wilson who is in charge of the Home is supported by the Women's Board; the expenses for running the Home and caring for these children are not included in any Mission budget, but the Home is supported solely "on faith"—by donations from friends in America and Egypt. The "family" in this Home consists of about 50 girls ranging in age from three to eighteen. They come from various types of homes—some having no parents, some one parent, and there is one little girl who has both parents living, but they are too poor to care for her. These girls do all of the work, except the washing; and the big ones help take care of the smaller ones. Saturday evening was spent in the "game" room. It sounded like any game room in America would sound with about 50 children in it. I participated in the games and we understood each other quite well. The older girls can speak English and will to a newcomer like me.

The Sabbath was a busy day for them. After they had finished all the necessary tasks they dressed for church and at 9 o'clock we had a "pre-meeting" in the prayer room, with the singing of songs (in English) and one of the older girls told a Bible story in Arabic. After this we all traipsed across the yard to church. And they behaved very well throughout the service (Arabic) which was an hour and a half long, and it was very warm. After the service the girls went out a side door and were happy when I went out "their" door with them. Upon going back to the Home we had quite a "gab" session with the girls trying to remember my name and me trying to remember their names, and they trying to teach me some Arabic numbers — WAHid, itNAYN, taLAta (one, two, three) and asking all kinds of questions. All the younger girls were talking in Arabic—I not understanding, the older girls interpreting —it was quite an experience, but an enjoyable one. Later in the afternoon all the girls except the three smallest ones went to Sunday School but I decided to forego this Arabic service. I stayed at home to help entertain the three little ones—Laura 3, Isis and Sonya almost 5—and what an enjoyable time we had even though we couldn't understand each other's language. They are little dar-

lings, as cute and sweet as can be. These girls eat and sleep, work and play, and go to church and Sunday School all inside the four walls of the compound; so it is no wonder they are overjoyed when someone comes to visit. I'm looking forward to spending many more happy hours with them and help at least in a small way to bring some happiness into their lives. We Americans certainly have a great deal for which to be thankful. *Vernelle Blair*

SITT ELIZABETH AND HER FAMILY

The Children's Home is just across a quiet tree-lined street from us, in Khartoum North, The Sudan, and Miss Ruth Leggett and I have just returned from a bedtime call over there. Miss Leggett is a lovely young woman from Australia a nurse who has come out to work among lepers with the Sudan United Mission, but who is staying with us for a few months to learn Arabic. She gets her board in return for taking charge of our little clinic and teaching a few health classes.

The Home is known as Sitt Elizabeth's house, and we found her sitting on a bench on the little grass plot giving Baby Awad his last bottle for the day. Sammy was asleep on a bed on the veranda. Dahaba laid aside her crutches and sat on the grass at our feet, and soon Husna and Nagalli joined us.

Baby Awad has been with us just one month. His mother died when he was born and his father came pleading that we take the four-month-old son, who was very ill and receiving inadequate care. Indeed it appeared that the little wizened creature whom the father brought to us might die any time, but within a week he had shown a substantial gain under the expert direction of Miss Leggett, and the loving care of Sitt Elizabeth and her little family. During the month he has gained two and one-half pounds, and is now a bouncing boy of five months weighing nine pounds. He attends church regularly Sabbath and Tuesday, setting a good example for the other babies of the congregation, but he stays happily at home the rest of the time. His parents are from the Fur tribe away out in the western part of the Sudan.

It was indeed a sad blow for us last year to learn that six-year-old Sammy has epilepsy, but we are most fortunate in having a kind, well-trained Sudanese doctor right here in our own city, who gives him the very best of care. Sammy has a good mind, was first in his class of 65 last year, and bids fair to be a good song leader some day. He is the one who was found in an ash barrel six years ago last month.

Ten-year-old Dahaba had to have her leg amputated some months ago and her parents did not want to take her back to the Nuba Mountains with them; in fact they felt they would have little use for a crippled child, so she was brought to us. A dear, cheery little soul, she does her full share of work in the Home, helping with the cleaning, the cooking and the baby care, and making rapid progress in the beginning class in school although she knew no Arabic when brought to the Church Missionary Society Hospital in Omdurman a year ago.

Husna's mother is dead but her father and sisters come to see her, and she visits them. She was brought to the school when a very sick baby for Miss Turk to nurse, and has spent most of her years with us. She has much difficulty with her lessons in school, but she is a sweet little girl and helpful. Nagalli, also, has a father. She is six, and like Sammy learns readily.

Until a month ago we had a mother with her four children, but the woman is now working and the two daughters are in our boarding school, the older boy in the Boys' Home in Omdurman, and the little one with his mother.

We have been asked to take several other children but are not now situated so we can take them between

babyhood and school age. Sitt Elizabeth is as yet a full-time teacher, her salary being paid by the school. She receives nothing but her board for her work in the Home. She loves it—it is a most attractive home and she keeps the house and the garden spic and span. As yet it is furnished with bits and pieces from the boarding department. We have some money to use for furniture, but have not found the time to acquire what we need.

Not only does Sitt Elizabeth teach all morning and mother her little flock; she also has seven South Sudan boys from three different tribes to whom she gives Arabic lessons three times a week free of charge. All are Christian boys, four being servants, and three well-educated government employees who know English quite well. On Friday afternoons she gives the Bible story to the women who do Sudanese embroidery, and with both her Sudan boys and these women she not only presents the plan of salvation but also urges its acceptance and the necessity of witnessing.

The Home Board, composed of a representative from the Presbytery, one from the Presbyterial of the Sudan, one from the Mission and Sitt Elizabeth, meets once a month. We have had most precious times together, praying and planning, looking forward with your help to much broader services.

Marguerite M. McClellan

NASIR GIRLS' BOARDING SCHOOL

The boarding school for girls naturally is prominent in our thoughts here. Last year the girls were all day pupils, but this year 25 of the 30 are boarders. The problems and opportunities are definitely different. The school is built within almost a stone's throw of our house—their two room mud class building fronts on the river just up stream from us. The girls range in age from about 6 to 14, we suppose. Some of the babies will repeat Class I next year. It is difficult to get them all at the same age for so few parents know how old their children are. One of the main indications of a child's age is whether or not her teeth have fallen out. Those who don't have their second teeth are considered babies. Even the smallest of these tots has such vivid imaginations in her play. Nyayanyi came up to me one evening, wrapped her arms all around me, looked up with her toothless grin, and slowly drawled, "Put me on your head. I'm a pot." Oh, these little jet-black tots are such real people that the Lord wants for His own. The spirit of unrest penetrates even to these children and we ask your prayers that they will see the Spirit and love of Christ in their matrons, their overseer-father, and their teachers as well as in Helen Tetley and myself as we work with them.

Dorothy L. Rankin

P. M. I. NEEDS FOR SEPTEMBER 1954

2 Teachers of Piano

1 Home Economics Teacher

1 English Teacher
(Kindergarten and Primary)

1 English Teacher
(Secondary Classes)

Dr. Mary L. Thompson, principal of Pressly Memorial Institute, Assiut, Egypt, states these needs for teachers. Through the years, many have had the pleasure of working in P.M.I. and it may be your happy experience if you are qualified for any of these positions.

Will you answer the prayers of the faithful staff at P.M.I and go to help them? Write to The Women's Board for information.

ITEMS OF INTEREST

FAYOUM: Our workers are back, the school and Bible work are off to a good start. We pray we may

have a very blessed year of service. Our boarding children are crowding us out, and our school rooms are also full. One wonders if it would be wise to suggest enlarging the building to accommodate all who come to us.

Rachel T. Seiver

* * *

Miss Nellie V. Hill, R.N., formerly of Tanta Hospital, Egypt has been detained in America because of the illness of her sister and the care of her aged father. She is looking after the household and doing private duty nursing at night, so that the time of her return to Egypt is doubtful at present.

Miss Glendine Lundquist, R.N., of Sialkot Hospital, Pakistan, who was called home because of the illness of her mother who passed away within a few weeks, will go to Frenchburg, Ky., to help during her stay in America. Her father will accompany her. Miss Lundquist had served in the Jane Cook Hospital during a previous furlough, so she will be a great help in the staff for the present.

* * *

Miss Davida M. Finney who came home for an emergency operation has recovered so that she sailed from New York on October 9th. We rejoice in her recovery and pray that she may be long spared to direct the important work in literacy and literature which she has so successfully planned and directed in Egypt.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss L. Vernelle Blair, 1952 ..... Cairo
Miss Ruth A. Brooks, R.N., 1953 ..... Assiut
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Eloise Crabbe, 1952 ..... Assiut
Miss Lois R. Elliffrits, 1950 ..... Cairo
Miss Lois A. Giffen, R.N., 1952 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss E. Marion Greenleese, 1951 ..... Assiut
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Bessie B. James, 1952 ..... Tanta
Miss Catherine M. Jamieson, 1952 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Sara Jane Nesser, 1951 ..... Tanta
Miss Ruth L. Nolin, 1951 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Ruth Romaine, 1953 ..... Assiut
Mrs. Alma P. Ross, 1953 ..... Tanta
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut
Miss Mary Elizabeth Wilson, R.N., 1952 ..... Tanta

ANGLO-EGYPTIAN SUDAN

Miss Martha I. Pollock, 1953 ..... Malakal

ETHIOPIA

Miss Anna H. Ens, 1952 .... Box 1111, Addis Ababa

Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

THE TEENS

(*Continued from Page* 239)

that community, with Dr. Alfred Heasty in charge. While the hospital is abundantly supplied with linens, considerable expense must be incurred for other things, such as telescope, obstetrical table, instruments.

At the present time we have over 200 Teen-age Societies, so I feel sure we can undertake this responsibility, and put these specials across.

I am happy to report another new Teen-age Society: The Maturia Teen-age Group, 12 members, South Kortright Church, Walton, N. Y., Del. Presbytery. Mrs. George Miglianti, sponsor.

May our slogan for the coming year be: "A Teen-age missionary Society in every United Presbyterian Church." Let us use this poem as a guide for 1954.

THE NEW LEAF

He came to my desk with quivering lip—
The lesson was done.
"Have you a new leaf for me, dear teacher?
I have spoiled this one."
I took his leaf, all soiled and blotted
And gave him a new one all unspotted.
Then into his tired heart I smiled—
"Do better now, my child."
I went to God's throne with trembling heart—
The year was done.
"Have you a new year for me, dear Master?
I have spoiled this one."
He took my year, all soiled and blotted
And gave me a new one all unspotted.
Then into my tired heart, He smiled—
"Do better now, my Child."

Author Unknown

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

Let's Put Christ Into Christmas

The following is a release from Clayton M. Wallace, Executive Secretary of the National Temperance League, with which we are in full accord. We have ordered a limited supply of these stamps and will provide them free, as long as they last, to those who would be interested in using them. They come in sheets of fifty.

The company Christmas party can be a success without liquor.

That's one fact brought to light by the Industrial Association of St. Louis, Mo., in the course of surveying local year-end party giving. The organization sent out Christmas party questionnaires to 225 St. Louis firms, employing more than 50,000 persons. Of those reporting, 57 percent gave parties at the close of 1952.

Reviewing the statistics, Association director Allan W. Gordon has singled out these additional facts as "significant":

Those who are sponsoring the most successful parties find that drinking can be controlled.

Half of those who discontinued Christmas parties did so "because they found it impossible to control the drinking problem."

The Association found that "built-in" behavior controls, such as "having the children and wives and husbands of the employees on hand, providing good entertainment on a tight schedule, lavish and tastefully displayed food and soft drinks, are being very effectively used by a substantial number of the companies reporting."

Companies which had the situation in hand at Christmas parties were "enthusiastic" about the effect on employee morale and management-employee relationships, the Association revealed.

The St. Louis discovery that the Christmas party can be gay without spirits comes as no surprise to thousands of citizens everywhere. Even before the National Safety Council warned against combining holiday drinking with holiday driving, people were aware that many a memorable Christmas was turned into tragedy by the catalyst, alcohol.

But knowledge was not enough. Something had to be done to actually discourage Christmas drinking. And in 1947, the Pennsylvania Temperance League, at the suggestion of the late Dr. John Watchorn, launched a "Christmas Safety Campaign." Letters were sent to all business executives in the Philadelphia area, urging them to keep the true spirit of Christmas in mind and, specifically, to refrain from serving alcoholic beverages at parties.

The idea snowballed and by 1949 letters calling for a "spiritsless" Christmas went out to 5,000 business

(*Continued on Page* 252)

Literature Department

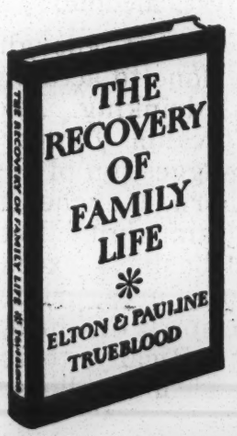
MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

1954 READING COURSE
(Continued)

Choose the book in each group that you think will interest the greatest number in your group.

INSPIRATION

The Best of John Henry Jowett (A) edited by Gerald Kennedy. 168 pages. $2.50. Following a brief biography of the great English preacher who spent the years from 1911-1918 as pastor of the Fifth Avenue Presbyterian Church in New York, we read some of Dr. Jowett's sermons, brief meditations, prayers, Bible studies, short addresses and lectures. This man was not only a great preacher but a great Christian whom we may learn to know through his thoughts and words. Do not be afraid to read sermons—they require careful reading but will be very rewarding.



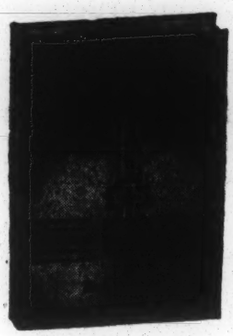
The Recovery of Family Life (AY) by Elton & Pauline Trueblood. 128 pages. $1.50. There are many subtle influences causing the family in this age to "wither away." The place to begin the process of recovery is in a restudy of the meaning of the family and its importance to society as well as to individuals. Family life may be strengthened and sweetened through the exercise of genuine religious faith. Some ways in which religion may be lived and taught in the home are suggested. While this book will be helpful for all, it should be of special interest to the younger ones of our groups.

The Church We Love (AY) by Wilbur La Roe, Jr. 80 pages. $1.25. Why do we love the church? We love it for its ministers and laymen, for its guidance toward the abundant life, for its sacrifice, its ministry in time of trouble, for its service through Christian missions, for its help in building Christian homes and in training young people, for its friendship, but most of all we love it for its Saviour. This book, written by a consecrated layman for laymen, should inspire us to a deeper love for the church and for its Head and to a growing sense of responsibility for its growth and well-being.

My Bible and I by Dr. A. H. Baldinger (32 pages, 25¢) and *This Is Our Church* published by the Board of Christian Education (24 pages, 15¢) (T). Dr. Baldinger's booklet gives us, in brief form, the information about the Bible that every intelligent Christian should know—what it is, who wrote it, what we mean by inspiration, the various versions, etc. The concluding chapters are on the importance of the Bible to us as Christians. *This Is Our Church* gives us the fundamental facts about the United Presbyterian Church that all members should know. There is a brief summary of our history, our beliefs, our church organization and of ways by which the United Presbyterian may grow spiritually.

BIOGRAPHY OR OTHER TYPE

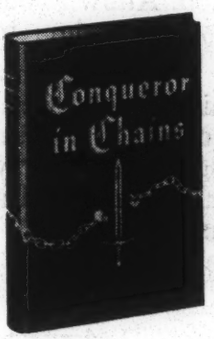
Here again you have a variety of books from which to choose.



Forward Through the Ages (AY) by Basil Mathews. 288 pages. Cloth $2.75; paper $1.50. This is a fascinating account of the spread of the Christian faith from its beginning to the present day. Limited during the first five hundred years in large measure to the bounds of the Roman Empire, Christianity spread through the next thousand years over all of Europe. The year 1492 opened up a new world to the Gospel story and the missionary movement began. Pioneers have carried the story of Christ into every land until the Christian church has become a world-wide fellowship.

We Tried to Stay (AY) by Dorothy S. McCammon. 208 pages. $2.75. Other missionaries in China were leaving due to the closing in of the Communistic "Liberators" but these fine young people "tried to stay." Mrs. McCammon tells us in a delightful way of their home, the problems of servants and marketing, their vacations and adventures as well as of their church with its problems and opportunities. Drawing upon her diary and the letters she wrote to her family, Mrs. McCammon helps us enter into the experiences of these Mennonite missionaries so that we feel as though we were there, too.

Handbook on Foreign Missions—1953 (AY) 220 pages. $1.25. Free if ordered by your minister from Board of Foreign Missions. Every adult United Presbyterian should read this book for it gives us complete information on our work abroad. Each field is divided for easier study into sections and then into stations, with maps to show the location. There is a brief description of the town or area served, the date the work was started, institutions owned by the church, and a brief summary of the work done. The missionaries at work in each section are listed with the type of work each one is doing. Many pictures add to the interest and usefulness of the book. In the back are listed all the institutions with the supporting Board and all the missionaries who have served our church.



Conqueror in Chains (AYT) by Donald G. Miller. 272 pages. $2.50. The story of Saul of Tarsus is one of the most dramatic in history. Dr. Miller, Professor of New Testament at Union Seminary, Richmond, Va., has retold it especially for high school young people but in a way that everyone will enjoy. A faithfulness to the New Testament narrative is accompanied by the use of imagination that fills in the gaps in the story to give us a complete picture of Paul the tent-maker, scholar, persecutor, great Christian missionary and martyr.

All of these books should be ordered from the United Presbyterian Bookstore, 209 Ninth St., Pittsburgh 22, Pa. Make checks payable to Samuel W. Shane.

FOR YOUR FOREIGN STUDY

Adult Guide by Theodore Romig—50¢

Youth Guide by Wyatt Jones—50¢

The Christian Mission by Max Warren—$1.50. (What is the Christian mission in our time?)

New Hearts—New Faces by Emory Ross and Gene Phillips—Cloth $2.00, paper $1.25. (The fight against leprosy)

Where There Is Life by Leslie Sayre Cloth $1.50, paper $1.00. (A picture presentation)

Teaching the World to Read by Laubach—$2.00.

(Order these from the Bookstore)

Know (A workbook by Mrs. E. D. McKune)—50¢

(Postage 10¢ extra)

NEW

1954 *Prayer Cycle* should be ready about Dec. 1. 10¢ each. Allow about three weeks for your order to reach you.

Egypt Packet for Juniors—30¢. Contains a picture booklet "Ibrahim of Egypt," mimeographed party program, stories, brief plays and a sheet of suggestions.

Ibrahim of Egypt, the picture booklet—20¢ each or 15¢ on orders of 10 or more.

Bookmark Reading Course Lists for 1954—free. We do not have enough to give one to each member. Order several to circulate with each of the books you use.

May We Introduce—Egypt by Dr. Ewing M. Bailey. 72 pages. 40¢. The third booklet in the series on our United Presbyterian Mission Fields produced by the Committee on Missionary Education gives the history and background of our work in the Nile valley along with present developments. A brief sketch of the life of each missionary is given at the end.

(Order all these helps from *Know* down, from the Literature Department)

LET'S PUT CHRIST INTO CHRISTMAS

(*Continued from Page* 249)

leaders throughout Pennsylvania. The Arch Diocese of the Roman Catholic Church in 1951 campaigned actively against drinking at Christmas parties. City church councils promoted the idea in their own way.

Last year National Temperance League affiliates in Arizona, Connecticut, Indiana, Kentucky and Washington State followed Pennsylvania's example and plugged Christmas safety. The League's President, Dr. Duke K. McCall, attracted nationwide attention when he asked fellow Baptist Harry S. Truman, at that time President of the United States, to place a ban on drinking at government office parties. The nation had to agree with Dr. McCall in deploring the fact "that the celebration of the birth of Jesus Christ has become the occasion for excesses which not only deny the spiritual nature of the Christmas season, but endanger the public welfare also."

From the League's viewpoint, Christmas is a holy day, a sacred observance of the birthday of Jesus Christ. Highball drinking—and the highway accidents which inevitably follow in its wake—is hardly an appropriate way to mark such an event.

This year the League will make Christmas safety and a more sacred observance of the birthday of Jesus its two-fold objective. A new holiday theme, "Let's Put Christ Into Christmas," will appear for the first time on special stamps for use on yuletide cards and letters. The stamps, which place emphasis on the religious aspects of Christmas, are designed to discourage drinking and the giving of liquor at Christmas time.

More than 9,000,000 Methodists will be encouraged to "Put Christ Into Christmas" by the Methodist Board of Temperance, and other denominations are planning similar protest campaigns to preserve the sacred spirit of Christmas.

Tributes

Mrs. Bessie Swearingen

The members of the Women's Missionary Society of the Mt. Pleasant Church-Service, wish to pay tribute to Mrs. Bessie Swearingen who was called by the Heavenly Father March 29, 1953, for her life of service to not only our missionary group, but to the church and community in which she lived. Her smile even in time of pain and suffering was outstanding. She came back to church after moving as much as her health would permit. Sadness is the keynote when we speak of her absence; but we rejoice that she knew the Lord personally, and is with Him in glory today. Our Christian sympathy is extended to her loved ones.

Committee

Mrs. Belle Elder

The Women's Missionary Society of the Florida United Presbyterian Church, Pattersonville, N. Y., pays loving tribute to the memory of Mrs. Belle Elder who was called to her heavenly home on August 31, 1953. Mrs. Elder was born in Sialkot, India, May 22, 1867, her parents, Mr. and Mrs. James Gordon, being lay missionaries in India. After marrying John Elder in the fall of 1893 Mrs. Elder took an active part in all the organizations of our church. She taught the Women's class of the Sabbath School for many years and was a life member of the missionary society, having a keen interest in all our mission work.

We shall greatly miss the cheerful countenance and helpfulness of this faithful member and extend sympathy to her sister, Miss Ella Gordon, who has shared her home since her retirement from the mission field in India, her brothers and to her five children. We know she has received her reward and heard Him say, "Well done good and faithful servant; enter into the joy of thy Lord."

Mrs. Harley Bohlke
Mrs. Donald McDougall
Mrs. Joseph Baker
Mrs. John Jones

Mrs. Jeannette Adams

It is with deep feeling of loss that the Missionary Guild of the First United Presbyterian Church of Crafton, Pa., wishes to pay loving tribute to the memory of a devoted member, Mrs. Jeannette Adams, widow of Ralph Adams, a former elder of our church, who was called to her heavenly home on August 26, 1953. We shall cherish the memory of her fine Christian character and faithfulness in the work of the church. She will be greatly missed by her many friends and to her daughter and son-in-law, Mr. and Mrs. Harold E. Burroughs and grandson, Ralph, we extend our sincere sympathy.

Committee

Mrs. Anna Whitesell
Mrs. Millie Paxton

The Women's Missionary Society and the congregation of the United Presbyterian Church of College Corner, Ohio, wish to pay loving tribute to the memory of Mrs. Anna Whitesell and Mrs. Millie Paxton, who were called to their heavenly home during the past year.

We shall cherish their faithfulness to the church and missionary society.

Thankful for their lives with us, we extend our deepest sympathy to their families and commend them to the loving care of Him whom they loved and served.

The Committee

Mrs. Arthur J. McFadden

The Women's Missionary Society of the United Presbyterian Church of Santa Ana, California, has been called upon to mourn the loss of a beloved and faithful member in the passing of Mrs. Arthur J. McFadden.

Mrs. McFadden's chief concern was her church and her family.

She was a conscientious and regular attendant at church worship, missionary society, Bible School and other activities of the church. She was staunch in her convictions and ever ready to take a stand for what she felt was right. She gave freely of her time, her talents and her means to the work of the Master.

Although ill over a period of time, she was found in her pew almost to the time of her promotion to a higher service. She was graciously inclined, helpful and considerate. The influence of her life was felt by a wide circle of friends.

For many years her spacious home was ever open to social affairs of the church. Here many a visiting minister and missionary found a warm welcome.

Her cherished memory will long be an inspiration to those who knew her and loved her as a friend and fellow worker. To her husband and other members of her family we extend sincere sympathy, commending them to God's loving care.

Committee
Mrs. Joseph P. Thompson
Miss Martha Smith

Mrs. Samuel Reid

The Women's Missionary Society of Norris Square Church, Philadelphia, wishes to pay a loving tribute to the memory of Mrs. Jean Reid, for many years an active member and a faithful member when unable to be present in person. She was a life member of the WGMS. Her long years of loyal service to her church and to her Master will continue to be an inspiration to all who knew her. She knew Him "Whom to know is life eternal."

To her husband, children and other loved ones, we extend our deepest sympathy.

Committee

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Agnes Ruth Bond ..... Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. Louis Mitchell ..... Tama, Iowa
Mr. E. A. Penney ..... Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission ..... Kayenta, Arizona
Freight and Express address .. Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman .. Frenchburg, Ky.
Miss Marian Scott, Prin. H.S. .... Frenchburg, Ky.
Mr. Lester McCauley, Prin. Grades .. Frenchburg, Ky.
Mr. David Anderson ..... Frenchburg, Ky.
Miss Carolyn Arndt ..... Frenchburg, Ky.
Mrs. Clay Banks ..... Frenchburg, Ky.
Miss Alice Childs ..... Frenchburg, Ky.
Mrs. Florence Eller, Dorm. Matron .. Frenchburg, Ky.
Miss Mary Virginia Hager ..... Frenchburg, Ky.
Miss Irene Hays ..... Frenchburg, Ky.
Miss Alice Hesselink ..... Frenchburg, Ky.
Mrs. Alice Hughes ..... Frenchburg, Ky.
Miss Janet Jones ..... Frenchburg, Ky.
Mr. S. O. Linderholm ..... Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary .. Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Helen McCoy ..... Frenchburg, Ky.
Miss Reba Moody ..... Frenchburg, Ky.
Miss Rebecca Morriss ..... Frenchburg, Ky.
Miss Barbara Novosal ..... Frenchburg, Ky.
Mrs. Clinnie Patterson, Clothing .. Frenchburg, Ky.
Miss Bertha Pecht ..... Frenchburg, Ky.
Mrs. Robert Randall ..... Frenchburg, Ky.
Mrs. Leah Stephens ..... Frenchburg, Ky.
Mrs. Myrtle H. Smith, Dietition .. Frenchburg, Ky.

FRENCHBURG, KY. CHURCH

Rev. James E. Eddy, Minister ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Mrs. Prudy Dalton, Aide ..... Frenchburg, Ky.
Miss Mary Olive Cochran, R.N. .... Frenchburg, Ky.
Dr. and Mrs. Donald Graves ..... Frenchburg, Ky.
Miss Dorothea Foucar, R.N. Supervisor ..... Frenchburg, Ky.
Miss Bernice Olson, Technician .... Frenchburg, Ky.
Miss Joan Johnston, Office ..... Frenchburg, Ky.

EZEL, KENTUCKY SCHOOL

Supt. and Mrs. Wm. A. Heagen ..... Ezel, Ky.
Miss Larue Millen, Principal ..... Ezel, Ky.
Miss Wanda Aigner ..... Ezel, Ky.
Miss Ruth M. Bemis ..... Ezel, Ky.
Mr. Albert H. H. Dorsey, Agriculture .... Ezel, Ky.
Mrs. Homer C. Haines ..... Ezel, Ky.
Miss Zillah Hawthorne, Secretary ..... Ezel, Ky.
Mr. and Mrs. Glen Helton ..... Ezel, Ky.
Miss Beulah Hogan ..... Ezel, Ky.
Miss Betty Kasbek ..... Ezel, Ky.
Mrs. Ann Adair McGeoch ..... Ezel, Ky.
Miss Gladys Millen ..... Ezel, Ky.
Mr. and Mrs. Ottis Murphy ..... Ezel, Ky.
Mrs. Ora Mynhier ..... Ezel, Ky.
Miss Gene Purdy ..... Ezel, Ky.
Miss Lois Raube ..... Ezel, Ky.
Mr. Stanley Trimble, Coach ..... Ezel, Ky.
Mrs. Eliza Hulick, Clothes Room ..... Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel, to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

EZEL CHURCH

Rev. Homer Haines ..... Ezel, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey ..... Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones ..... 641 S. Oak Park Ave., Oak Park, Ill.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... 36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge ..... U. P. Home, Washington, Ia.
Miss Sallie E. Dickey ..... c/o D. H. Dickey, 127 Church St., Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent .. Annemanie, Ala.
Miss Georga Lee Jackson ..... Annemanie, Ala.
Mrs. Willie Knight ..... Annemanie, Ala.
Mrs. K. P. Thomas ..... Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples ..... Camden, Ala.
Mr. Harry W. McKeldin, Ass't Prin. .. Camden, Ala.
Mrs. Minnie T. Alford ..... Camden, Ala.
Mr. William B. Ballard ..... Camden, Ala.
Mrs. Hazel Ballard ..... Camden, Ala.
Miss Francis Boyd ..... Camden, Ala.
Mr. Rudolph Cooper ..... Camden, Ala.
Mrs. Nora S. Daniels ..... Camden, Ala.
Mrs. Amanda E. Freeman ..... Camden, Ala.
Mrs. Izetta S. McCaskill ..... Camden, Ala.
Mr. Thomas Van McDowell ..... Camden, Ala.
Mrs. Elizabeth M. Parrish ..... Camden, Ala.
Miss Geraldyne Pettway ..... Camden, Ala.
Mrs. Neola P. Reese ..... Camden, Ala.
Mrs. Mayme Smith ..... Camden, Ala.
Mrs. Mattie L. Street ..... Camden, Ala.
Miss Mabel Thomas ..... Camden, Ala.
Mr. James Tyree ..... Camden, Ala.
Mrs. Mildred Tyree ..... Camden, Ala.
Miss Lizzie Washington ..... Camden, Ala.
Miss Alice B. Whitaker ..... Camden, Ala.
Miss Cora Whorter ..... Camden, Ala.
Mrs. B. D. Bridges, Dietitian ..... Camden, Ala.
Mrs. Sarah W. Rivers, Matron ..... Camden, Ala.
Mrs. Minnie Peoples, Laundress ..... Camden, Ala.
Mr. Martin Dees, Maintenance ..... Camden, Ala.
Rev. James Reese, Pastor at Camden and Miller's Ferry ..... Camden, Ala.

THYNE INSTITUTE

Mrs. Grayce S. Hudley, Bible ..... Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. .... Henderson, N. C
Miss Gertrude Allen, R.N. ..... Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible .. Henderson, N. C

KNOXVILLE COLLEGE

Mrs. Geneva Arnold ..... Knoxville, Tenn.
Mrs. Lillian Jenkins ..... Knoxville, Tenn.
Mr. Paul Redden ..... Knoxville, Tenn.
Mrs. Mozelle Robinson ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.
Mrs. Mildred Wellman ..... Knoxville, Tenn.
Mrs. Elberta Woods ..... Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary ..... Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway .. Miller's Ferry, Ala.
Mrs. Edith Ervin ..... Miller's Ferry, Ala.
Mr. Ferdinand Ervin ..... Miller's Ferry, Ala.
Miss Olivia Hamilton ..... Miller's Ferry, Ala.
Mr. Curtis Lewis ..... Miller's Ferry, Ala.
Miss Darthular Mangram ..... Miller's Ferry, Ala.
Mr. C. T. Patterson ..... Miller's Ferry, Ala.
Mrs. Roma Patterson ..... Miller's Ferry, Ala.
Mr. Frederick Reese ..... Miller's Ferry, Ala.
Miss Gloria Ridgeway ..... Miller's Ferry, Ala.
Mrs. Alice R. Scott ..... Miller's Ferry, Ala.
Mr. Thomas Threadgill, Bible .. Miller's Ferry, Ala.
Miss Dorothy Veasley ..... Miller's Ferry, Ala.
Mrs. N. D. Williams ..... Miller's Ferry, Ala.
Mrs. Annie M. McDowell, Girls' Matron ..... Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker ..... Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt. Prairie, Ala
Mrs. Helena Shelby ..... Prairie, Ala.
Mrs. Leola Jackson Prairie, Ala
Miss Vashti Jones ..... Prairie, Ala.
Mrs. D. C. McCall Prairie, Ala
Mrs. William T. Peters Prairie, Ala
Rev. C. C. Brown, Pastor at Prairie and Annemanie 625 Jeff Davis Ave., Selma, Ala

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy 717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren c/o Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs D. F. White 825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

c/o American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Tanta
Miss Helen R. Brownlee, R. N., 1931 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Marjorie J. Dye, 1951 ..... Cairo
Miss Lois M. Finney, 1953 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Jeannette L. McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances M. Patton, 1922 ..... Mansura
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 .....
3 Sharia el Mehalla, Heliopolis, Egypt
Miss Laura B. Wright, 1921 ..... Minia

On Furlough

Miss Beatrice H. McClellan, 1948 .....
R.D. 4, Xenia, Ohio
Miss Sarah B. Meloy, 1923 .....
220 S. Hutchison, Muncie, Indiana
Miss Lucile B. Nichols, R.N.A., 1945 .. Weldon, Iowa
Miss Martha A. Roy, 1938 .....
Apt. 9D, 540 East 20th, New York 10, N. Y.
Miss Mary C. Thompson, 1939 .....
Box 744, Sanford, Fla.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss R. Jean Black, 1921 ..... Sialkot City
Miss Frances E. Brown, 1927; 1937 .... Sangla Hill
Miss Audrey C. Campbell, 1953 ..... Sialkot City
Miss Florence M. Carithers, R.N., 1953 . Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Jhelum
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Margaret J. Fehlman, 1913 ..... Campbellpur
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Barbara A. Lewis, 1953 ..... Sialkot City
Miss M. Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 .. Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Dorothy B. Roberts, 1952 ..... Sialkot City
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Sialkot City

On Furlough

Miss Margaret E. Ballantyne, 1941 .....
90 Euclid Ave., Bellevue, Pittsburgh 2, Pa.
Miss N. Addaline Brandon, 1931 .....
2612 Montgomery, Detroit 6, Mich.
Miss Theresa I. Brownlee, 1922 ..... Sylvia, Kansas
Miss Edith M. Drake, 1947 .....
238 S. Market St., New Wilmington, Pa.
Miss Eva M. Hewitt, 1930 .... Hillsboro, N. Dakota
Miss Reba C. Hunsberger, M.D., 1921 .....
5914 Pulaski Ave., Philadelphia 44, Pa.
Miss Glendine Lundquist, R.N., 1933 . Winfield, Iowa
Miss Marian T. Peterson, 1930 .....
235 E. 49th St., New York 17, N. Y.
Miss Elizabeth H. Turner, R.N., 1947 .....
R. D. 1, Oil City, Pa.

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

On Furlough

Miss S. Jane Lamont, 1928 .....
440 Cayuga St., Philadelphia, Pa.
Miss Willa M. Ramsey, 1921 .....
% Rev. F. G. Wright, R. D. 2, Irwin, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Atbara
Miss Aleta J. Matthews, 1946 .... Khartoum North
Miss Jean Maxwell, M.N., 1946 ..... Nasir
Miss Marguerite M. McClellan, 1926 .....
Box 34, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Khartoum
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Frances Turk, R.N., 1921 .....
P. O. Box 155, El Obeid
Miss Ruth E. Wilson, 1951 ..... Box 100, Gedaref

On Furlough

Miss Eleanor C. Vandevort, 1949 .....
Box 81, R.D. 1, Wexford, Pa.
Miss Joan E. Yilek, 1948 .....
3904 Eighth St., N.W., Washington 11, D. C.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gorei
Miss Isabel Blair, 1922 ..... Sayo
Miss Eileen Halewood, R.N., 1947 ..... Maji
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Norma H. Kineriemen, R.N., 1953 . Addis Ababa
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 ..... Sayo
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Hazel J. McGeary, 1946 ..... Maji
Mrs. A. W. Pollock, R.N., 1942 ..... Addis, Ababa
Mrs. Ruth L. Walker, 1928 ..... Ghimeera
Send all Ethiopia mail to Box 1111, Addis Ababa.

On Furlough

Miss Marjorie Faught, R.N. 1938 .....
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Ruth M. Nichol, 1933 .....
331 Park Ave., Nutley 10, N. J.

Under Appointment

Miss Beverly J. Day, 1953 .....
68 Ash Ave., Cranston 10, R. I.
Miss Louisa G. Hines, R.N., 1953 .....
196 Pleasant St., Brockton, Mass.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
225 E. Broadway, Newton, Kansas
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .....
% U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Elizabeth McKibben, 1924 .....
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 .....
% Mrs. Campbell, 1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Miss Nellie C. Smith, 1911 .....
102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1934; 1944 .....
505 S. Main St., Greensburg, Pa.
Miss Ruth A. Work, 1904 .....
2285 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 .....
263 Park St., Socorro, N. Mexico
Miss M. Lois Boyd, 1919 .... % Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1893 .... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904 .....
425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 .....
Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919 .....
1203 E. Washington St., Washington, Ia.

(Note: All short-termers are listed in the Foreign Department.)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address

EGYPT

Mr. and Mrs. Judson W. Allen ..... Cairo
Rev. and Mrs. Eugene H. Ammon ..... Assiut
Dr. and Mrs. Ewing M. Bailey ..... 3 Sharia Mehalia, Heliopolis, Cairo
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. K. G. Fleming ..... Alexandria
Dr. and Mrs. H. S. Hutchison ..... Tanta
Dr. and Mrs. Paul W. Jamison ..... Tanta
Dr. and Mrs. N. A. Kraft ..... Assiut
Rev. and Mrs. John G. Lorimer ..... Cairo
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Mr. Everett W. McCreery ..... Assiut
Rev. and Mrs. W. A. McGill ..... Cairo
Rev. H. A. McGeoch ..... Alexandria
Dr. and Mrs. R. T. McLaughlin ..... Fayoum
*Rev. and Mrs. George E. Morrison ..... Luxor
Mr. and Mrs. W. W. Nolin ..... Assiut
Rev. and Mrs. James W. Pollock ..... Tanta
Dr. and Mrs. Walter J. Skellie ..... Assiut
Mr. and Mrs. Robert M. Turnbull ..... Assiut
Rev. and Mrs. C. B. Watkins ..... Assiut

On Furlough

Dr. and Mrs. Dalton Galloway ..... New Wilmington, Pa.
Dr. and Mrs. Orval L. Hamm ..... Gardner, Kansas
Mrs. H. A. McGeoch ..... Lakeside Ave., New Concord, Ohio
Dr. and Mrs. John A. Thompson ..... 1137 E. 60th St., Chicago 37, Illinois

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch ..... Dhariwal
Dr. and Mrs. J. Morgan McKelvey ..... Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. J. D. Brown ..... Gujranwala
Dr. and Mrs. Norval E. Christy ..... Taxila
Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. John D. Harkness ..... Sargodha
Rev. and Mrs. Kenneth R. Harman ..... Gujranwala
Mr. and Mrs. Irvin G. Lotze ..... Gujranwala
*Mrs. Horace J. McGuill ..... Taxila
Rev. and Mrs. C. Emerson McBane ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Gujranwala
Mr. and Mrs. Charles C. Millson ..... Jhelum
Dr. and Mrs. Hugh M. Milne ..... Qila Sheikhupura
Rev. and Mrs. Paul Pulliam ..... Sialkot
Dr. and Mrs. W. H. Ross ..... Lyallpur
Rev. and Mrs. G. LeRoy Selby ..... Lyallpur
Mr. and Mrs. C. A. Stewart ..... Rawalpindi
Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Dr. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Taxila
Dr. and Mrs. Robert F. Tebbe ..... Rawalpindi
Dr. and Mrs. John Vroon ..... Sialkot

On Furlough

*Dr. and Mrs. Ralph Blocksma ..... 739 S. Prospect Ave., Grand Rapids, Mich.
Dr. and Mrs. J. H. Colvin ..... R. D. 1, Sussex, Wis.
Dr. and Mrs. W. C. Christy ..... Waugh Ave., New Wilmington, Pa.
Rev. and Mrs. E. H. Glassman ..... 732 N. El Molino Ave., Pasadena 6, Calif.
Mr. and Mrs. F. A. Whitfield ..... 1010 W. 1st St., Topeka, Kansas

ANGLO-EGYPTIAN SUDAN

Rev. and Mrs. W. B. Adair ..... Obel, via Malakal
Dr. and Mrs. J. Lowrie Anderson ..... Malakal
Rev. and Mrs. W. B. Anderson ..... Atar via Malakal
#Mr. and Mrs. Paul E. Arnold ..... Akobo, via Malakal
#Rev. and Mrs. C. Lee Crandall ..... Akobo, via Malakal
#Mr. and Mrs. Lambert B. Ekster ..... Akobo, via Malakal
Dr. and Mrs. Leander Finley ..... Omdurman
Dr. and Mrs. Robert G. Gordon ..... Nasir, via Malakal
Rev. and Mrs. Willard M. Galloway ..... El Obeid
#Rev. and Mrs. Harvey T. Hoekstra ..... Gambeila
Mr. and Mrs. Chas. Jordan ..... Ler via Malakal
Rev. and Mrs. S. Robb McLaughlin ..... Wangiel via Malakal
Rev. and Mrs. Robert H. Meloy ..... Omdurman
Mr. and Mrs. Edward O. Pollock ..... Malakal
Rev. and Mrs. K. E. Rasmussen ..... Abwong, via Malakal
Dr. and Mrs. A. G. Roode ..... Pibor, via Malakal
Rev. and Mrs. A. Mac Roy ..... Nasir, Upper Nile Province
Dr. and Mrs. R. F. Shields ..... Khartoum
#Mr. and Mrs. LaVerne Sikkema ..... Doleib Hill via Malakal
#Rev. and Mrs. J. Robert Swart ..... Pibor, via Malakal
Rev. and Mrs. Harold T. Walker ..... Gedaref
Mr. and Mrs. E. Alan Webb ..... Obel, via Malakal
Rev. and Mrs. Alexander C. Wilson ..... Malakal
Rev. and Mrs. W. S. Wilson ..... Doleib Hill via Malakal

*Associate. #Reformed Church in America.

On Furlough

Dr. and Mrs. W. D. McClure ..... 239 N. Walnut St., Blairsville, Pa.
Rev. and Mrs. W. H. Phillips ..... 85 Sherman St., Hartford 5, Conn.
Mr. and Mrs. Milton H. Thompson ..... %Gilbert Thompson, Prosser, Rt. 29, Washington

ETHIOPIA

Dr. and Mrs. John A. Cremer ..... (Sayo) address: Addis Ababa
Rev. and Mrs. C. M. Haspels ..... (Ghimeera) address: Addis Ababa
Mr. and Mrs. Fred Russell ..... Addis Ababa
Rev. and Mrs. Murray Russell ..... (Gorei) address: Addis Ababa
Mr. Phil R. West (Ghimeera) address: Addis Abba

On Furlough

Dr. and Mrs. F. W. den Dulk ..... 600 Schaff Bldg., Philadelphia 2, Pa.
Mr. and Mrs. Donald A. Reihmer ..... 22 N. Portland Ave., Ventnor, N. J.
Mrs. Phil R. West 3045—29th St., San Diego, Calif.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. J. W. Acheson ..... 1230 Ridge Ave., Coraopolis, Pa.
Dr. and Mrs. W. P. Gilmor ..... 2825 E. Overholzer St., Fresno, Calif.
Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman ..... 1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. W. B. Jamison ..... New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan ..... New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan ..... R. R. 8, Monmouth, Ill.
Mr. and Mrs. M. C. McFeeters ..... Waugh Ave., New Wilmington, Pa.
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Nampa, Idaho — June 9-13, 1954

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MOUNTAIN AND PRESBYTERIAL MISSIONS

(*Continued from Page* 242)

ning for three weeks in various homes of the community. Friends and neighbors in each neighborhood were invited and encouraged to attend these meetings of special prayer. It was interesting to note that one of the best attended prayer-groups was the one designated for youth of the church. During the week of special services in the school chapel, student groups will be in charge of the devotional service each day. We are trusting the Lord for the working of His Holy Spirit at this time.

School Activities Noted

Ezel School was well represented at our annual Morgan County School and Agricultural Fair at the County seat this year. On the day of the school parade, when all schools of the county marched through the main streets of the town, Ezel School carried away *first place* as having the best school in the parade of all the consolidated schools. We also won the award for having the best school song.

Several of the Ezel students won prizes in the 4H exhibits, the Home Economics department and the school exhibits. We also won the sprints and the relay races in the athletic contests for high school.

At the same time Ezel's F.F.A. Chapter poultry-judging team was attending the State Fair at Louisville under the guidance of their teacher-adviser Mr. Albert Dorsey (one of Ezel elders.)

The Ezel Dramatic Club recently presented its first two one-act plays to the high school assembly: "What Is Character?" and "Just As I Am." The first, as its name suggests, dealt with what makes up character and the second was the way of Salvation. They made very good chapel programs. The Senior class is very busy now working on their class play which is to be "I Love Lucy." It is scheduled for Nov. 20. Miss Wanda Aigner, Senior English teacher, is director of both groups.

Ezel School's band is making real progress. Again we have Mr. Francis Apel, a senior student at Morehead State College, as our music director. Mr. Apel comes to Ezel each Thursday and Tuesday for our music program since we do not have a full-time Music teacher. Our band is desperately in need of more instruments. We wonder if any of our friends in the church may have good instruments stored away that are not being used?

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